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The Increasing Demand for the Bible.

BY MRS. AMELIA S. MURCH, Luxor, Egypt.

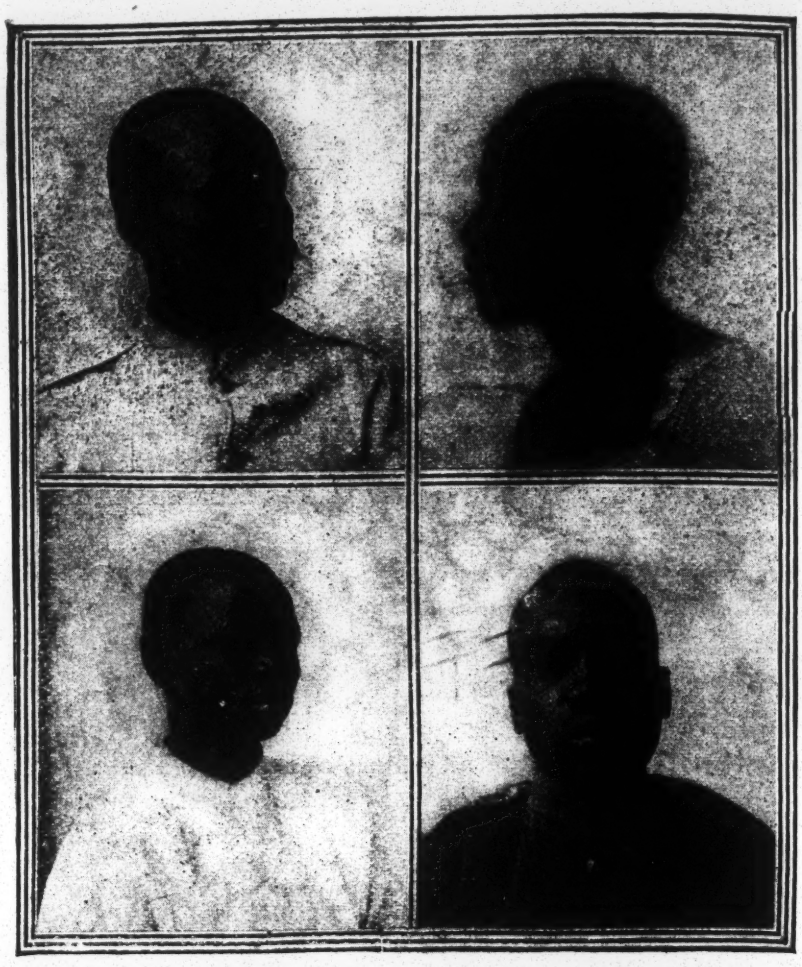
THE dissemination of the Word of God is one of the agencies that lies at the very foundation of all mission work in non-Christian lands. It is practically impossible to bring any people to a high state of Christian knowledge unless there can be given them full and free access to the Word of God in a language they can understand.

Both the demand for a knowledge of Bible truth, and the means for satisfying that demand, are a direct result of the work of Christian missions.

In Egypt, fifty years ago, the Bible was seldom found except the portions of it which were to be found in manuscript, containing generally only such portions of the Scriptures as were used in, and were a part of, the Coptic liturgy. These manuscripts were generally or, one might say, always to be found only in the churches. To the people of Egypt the Bible was then almost as much a sealed book as were the numerous papyri that were then locked up in the tombs of their ancestors.

The missionaries went to these people with the open—a printed—Bible; and one of the very first forms of mission work in which the missionary could engage was that of colportage. While still unable to use the language fluently and while it was still impossible to gather large numbers of the people into regularly organized meetings, the missionary went first with his little stock of books, and on the streets and in the markets, as well as in the houses he could enter, he offered them the Word of God in the language understood. In this work, as soon as it was practicable, a native assistant was associated with the missionary. Such a helper was of great advantage in introducing the missionary to the people. Many of these native helpers soon so thoroughly understood the doctrines of God's Word that they were able to present the truths to others in a most convincing manner.

Later as the missionary became better prepared to engage in other kinds of work, this work of colportage was given over entirely to colporteurs, and for many years this work of colportage has continued to be one of our most important agencies in mission work. To Bible colportage there was added also the sale of both religious and educational books, and thus both the homes of the people and the schools were supplied with the books that made them wise along the line of material prosperity and wise too



TYPES OF SOUDANESE REACHED BY THE COLPORTEURS

in the things that pertain to that better part which will not be taken away. For many years colportage was carried on along the lines just mentioned, but some years ago the work of Bible distribution alone became so important and so extensive that all the men employed by the mission in this work were taken over by the American and by the British and Foreign societies, and at present some thirty-five colporteurs give their entire time to the distribution of the Word of God.

The area of Egypt is less than one-third that of our state of Ohio; and though ninety-nine of every hundred in the land would not accept a copy of the Word of God if it were given them, yet so great is the demand for the Word of God among the other less then one per cent of the population that thirty-five men are employed by the Bible societies to satisfy this demand to build up an increased demand for this life-giving Book among those who up to the present have failed to see in it the pathway of peace, the lamp that for our weary feet lights the way to the mansions of everlasting rest.

What an increase in the demand for this precious Word does this show when we put the present in comparison with the day when the first missionary went forth with his little saddle-bag of books! Weeping he went forth, rejoicing he returns, bringing back his sheaves. Surely the seed sown has brought forth thirty, sixty, an hundred fold. Many a woman in Egypt is burdened with family cares before she has learned the story of Jesus and His love. To many such, when the light shines in, there comes as one of the strongest impulses of her life a desire to learn to read, that she may have at first

hand an opportunity to drink from that wonderful fountain of life where the living water is dispensed by Jesus himself. Family cares and duties are so far pushed aside that hundreds of such, as little children are, in their homes, learning to read this wonderful Book that God has given us.

This teaching the women in their homes has become one of the very important branches of mission work in all lands to which missionaries are sent. Year by year the number so instructed increases, and so long as recruits continue to come from the lands that are non-Christian or heathen, so long will this important branch of Christian effort continue to bring degraded women out of their ignorance and superstition into the glorious light and knowledge and liberty of the children of God.

The Women of Egypt.

What Fifty Years Have Wrought.

By Miss Rena L. Hogg, Assiout, Egypt.

A FEW days ago a Coptic girl, about sixteen years of age, called at our home. Her fair skin and gray eyes proved her not of the humblest rank of society, and the expression of her pleasant face told of an affectionate contented nature, but a life of comparative confinement had narrowed her horizon and limited the interests we had in common. At the end of two hours, we seemed to have discussed everything under the sun—everything, that is to say, under *her* sun, the sun that rises and sets on Assiut; but out of our meandering conversation one fact had emerged insistently that is worthy of notice and consideration. The girl's outlook on life was markedly hopeful; the sentiment that she expressed most strongly and to which she recurred most frequently was an assurance that the light in the world is increasing, that to-day is much better than yesterday.

What was it in this girl's narrow world that had worked in her this conviction? Where were her proofs?

Her pale blue dress, gold jewelry, and black silk lace-edged covering might have suggested to you a home of some comfort and refinement, but if so you do not know Egypt. Could I take you to her home, her optimism would shine out more impressively. To reach it you must pass through tortous lanes, turning again, till you have lost all sense of direction Finally you stop short at a lane so narrow that you begin to dignify those that have led to it with the name of streets. Here the houses seem to American eyes ruins of the past rather than habitations of the present. They have a deserted, dilapidated appearance, the bricks crumbling and falling, the walls irregular, the whole dirty and uncared for, as though left unoccupied for years; yet in reality they are teeming with life, and some of their occupants, in these very houses, are living lives fragrant with goodness. An unceremonious pounding with the palm of the hand on a low door, rickety and rough, will bring the mother of our visitor on the scene. She bears no resemblance to her daughter, this elderly woman, rather bent and rheumatic, with weak watery eyes that have faded through much weeping, and a dark gown not only devoid of beauty, but neither tidy nor clean. Criticism, however, is disarmed when met by a heart so wide open in its welcome.

Receiving you with the warm salutations of the East, she spreads out a small mat on the eastern floor of the little court, and disappearing into a small room that acts as store-room all year and as bedroom in cold weather, soon returns with cushions for her guests. Chasing off the chickens that have gathered too

close for comfort, she bids you be seated, and herself, squatting on the mat in front of you, expresses her pleasure in all those graceful Arabic phrases that come so readily to Egyptian lips, and which to Egyptian ears must make Western courtesy seem but frigid.

Unless Egypt has become to you something more than a Biblical name with a missionary flavor, or reminiscent perhaps of English politics, you would never dream that the girl we have described, whose face, dress and manners seem to give some hint of refinement, could have been born and bred in such a dwelling as this. As she emerges from the dark room to which we have referred, with a bright fresh gown slipped hastily over her soiled one, and stands before you in the dingy court where she has spent the main part of her life, she looks as out of place in her surroundings as a rosebud in an ash-pit. None of the modern improvements are visible around her that are plentiful in the houses of many another girl of her class. Neither table nor chair is to be seen. At meal-times she and her mother will seat themselves at a tray laid on a low stool and eat without knife or fork out of the dishes from which the men of the house have already satisfied themselves. At night they will roll themselves up, each in a cotton quilt in all probability without change of garment, and if it is warm they will discard the bedsteads standing in the close inner room and lie on a thin mattress laid on a mat in the little court or on the roof.

At first glance it would seem as if the current of progress that is undoubtedly flowing through Egypt, changing the whole aspect of many lives and homes, had swept them aside in its course and left them stranded amid the customs of a former age. What rays of new sunshine have pervaded this girl's life that she should be preaching optimism and declaring the present to be so much better than the past?

"In the old days," she says, "people did not know anything about the Lord, but now we know." From whom had she learned? First from the conversation of some of her Coptic neighbors more enlightened than her mother, and from hearing them read. But we do not have to go back very many years before we come to a time when among the millions of Egypt not a reading woman was to be found, and such influences as first stirred this girl's ambitions were unknown.

Her formal education had been neglected, for by the time that school had become popular among her neighbors, her parents considered her too tall to be seen daily walking in the streets. But under the instruction of a Bible woman, she has lately learned to read with some fluency. She has completed the gospel of John and half of the gospel of Matthew, and to this accomplishment, by a neighbor's help, she is adding with slow toil the rarer attainment of writing. Already picturing to herself the pleasure of sending to an absent brother a letter written by her own hand, she compares herself with ignorant girls of the past with not unpardonable pride.

In addition to these gifts of learning, she has more liberty than used to be accorded to girls of her class. True, permission to go to church is grudgingly given, and for one Sabbath that she ventures out two or three must be spent at home, but in the old days had some unfortunate circumstance prevented her from becoming a wife and mother before the age of sixteen, she would have been as closely confined within the limits of her home as a bird in its cage, with no such bountiful opportunity, as the bird enjoys, of looking through the bars at the world beyond. Though not allowed to cheapen herself by being seen frequently upon the streets, she may go at almost any time of day to the house of a relative across the lane and it is there she has received the help craved in her simple efforts at self-improvement.

And to what church does she pay her occasional visits? She belongs to a Coptic family too slightly influenced by the

spirit of the times to have cared for her education ; yet she goes to the Protestant church unhindered, and so long as she makes no proposal to become one of its members she will meet with no opposition. The days of the priests' ban and consequent severe restrictions are almost forgotten in Assiut, lingering only as an interesting reminiscence in the memory of the older inhabitants.

But this Coptic girl, living nearer to the Coptic church than we do, has observed some other signs of the times that indicate the spread of the sunlight. She has heard her neighbors discussing the various mournings they have attended, the landmarks of their monotonous days, and she has not failed to notice that the Coptic clergy are becoming more alive than formerly. She has heard of their reading the Bible to the women, of their preaching to them patience and submission to the will of God and of one mourning stopped short at the fifteenth day through their influence. She has heard of their young Coptic preacher visiting in the houses around to inquire after absentees. Some had given up church attendance on account of bereavement, but at his persuasion they have actually sallied forth from the house they had not left for years and attended not only the useless mummery of their Sabbath service, but a mid-week meeting for women of a really practical and helpful character. Were these not signs of progress ?

Consider, moreover, of what agency this girl's enlightment and interest in Gospel truth are the fruit. You find her in touch with three Protestant evangelizing agencies, the native church, the Bible-woman, and the missionary; but these are new things in her life, and a certain attitude towards the truth had been attained before this contact was effected. Her meeting with the missionary was what one terms purely accidental. It took place at a service in the Coptic church, and the fact that the girl accosted the missionary, at that chance meeting, with a request for reading-lessons, proves that a certain amount of knowledge had already been acquired, producing in her a thirst for more. This was due to previous influences in her life which, though traceable in their origin to Protestantism, had reached her through channels so entirely Coptic that their source had been lost to view. Remembering how dead the Coptic church was when the American mission made its brave and difficult beginning in the evangeliz tion

Egyptian Colporteurs of the American Bible Society.

of Egypt, how superstitious and ignorant and bigoted it was, how void of all power for good, we cannot but feel that our little visitor is right in her conviction that the light in the world is increasing, that today is much better than yesterday.

I have chosen this girl as an example of what fifty years have done for the women of Egypt, not because she is a brillant example, but because though a poor one she is actually conscious of change. If one who has been touched so slightly by mission effort is conscious of having gained so much, if people still clinging to a church whose creed is false have been so influenced by the entrance into Egypt of a pure faith that they can lead a young girl towards the light, how much more has been done for Egypt than statistics can tabulate! How much broader and more penetrating are the results for the women of Egypt of these fifty years' work than we usually realize! How many influences for good are working for the spread of the Gospel that ordinarily escape all recognition! Fifty years ago the Copts were clinging to a form of religion as powerless to save as that of Mohammed. Copts and Moslems alike were trusting for an entrance into heaven to prayers and genuflexions, fastings, almsgivings and pilgrimages. It was as if the Saviour of mankind were dead and His work undone, as though the cross were naught and there were no living Christ.

As for the women of the land, they were not only blinded by their mistaken creeds but seemed in a special manner unreachable. When ignorance is sufficiently dense, it ceases to be a negative quantity. It seems to take body and become a living force, a veritable champion of the evil one, opposing everything in which God's Spirit breaths. So dense as this, so mighty, so soul-destroying was the ignorance of those past days, its most impregnable stronghold was the hareem. Marriage customs, death custom, and customs of seclusion joined hand in hand to resist the entrance of the light. What could two or three strangers entering such a land hope to effect by their presence, by mere words spoken stumblingly in a difficult foreign tongue? Truly when one leaves God out of calculation, no project in the world seems less sane than the attempt to establish His Kingdom by such means as we have at our command.

How to plan the great campaign, however, did not fall to the lot of the hareem workers. Hareem work does not lead; it follows. The lady missionary rarely assaults closed doors by daily visiting, for the lock that might baffle all her endeavors will turn easily if the right key be used, and since the business of the King demands haste, it behooves us to use pioneer agencies for pioneer work. The school-teacher, the Bible-distributor and the doctor will soon open more doors than the preacher and the hareem-worker can take advantage of. When the confidence of the husband has been gained, and still more surely when the hearts of the little ones have been won, no woman will keep the missionary standing long unwelcomed behind locks and bars.

We can hardly be said, therefore, to have yet reached the semi-centennial of harem work, but already how entirely has the situation altered. The female population of Egypt may be said, roughly speaking, to number five millions. Of these, 12,000 now belong to the Protestant community and 3302 are communicants. Six thousand women gather weekly on Sabbath mornings to hear the Gospel preached, and these in not a few of the larger stations merely where missionaries are at work, but in 176 different centers of influence scattered up and down the valley of the Nile. Three thousand three hundred and thirty-six is the average attendance at the women's mid-week prayer meetings, where instruction more specially adapted to the needs and capacity of the hearers is given. 2760, most of whom are not Prostants, have the work carried to them in their homes by native

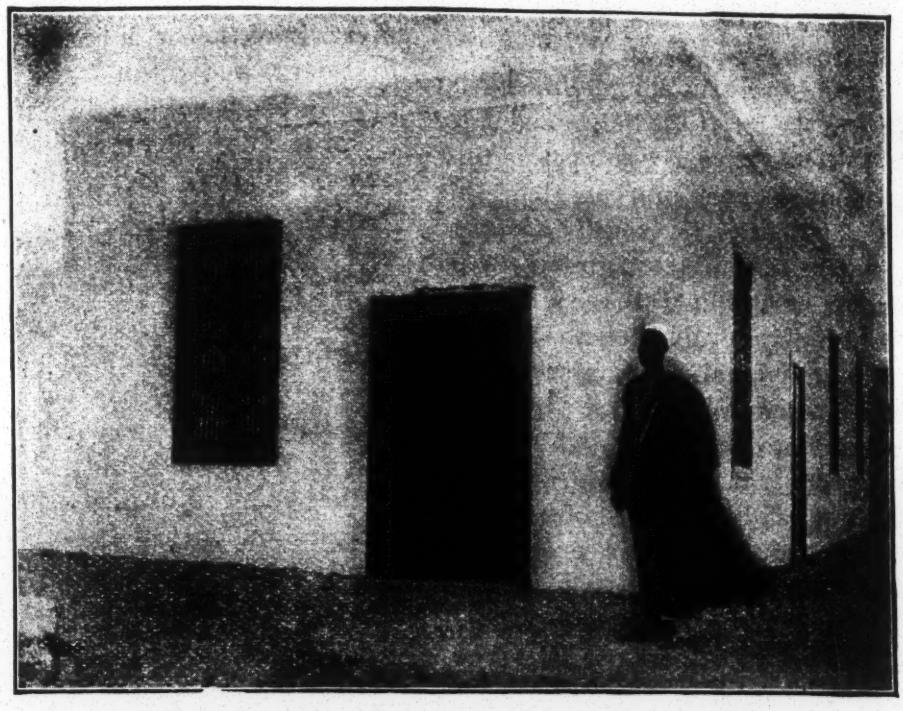
women.

Fifty years ago women who could read were almost unknown. Even within the present decade they have averaged only six per thousand, though in that estimate is included the large European population among whom the average of reading women must be high. But there are 29 Protestant schools for girls in the land with 3669 pupils, and amongst the native Protestant community the average of women who can read is *not six, but 200* in the thousand.

As religion and education have spread, other conditions have altered. A Moslem sheikh, discussing the strictness of the seclusion enforced upon Mohammedan women, asserted that in the city of Assiut to-day there is not a single Moslem who does not give the women of his hareem a certain amount of liberty. Their out-door costume is considered sufficient concealment, and thus protected from the public gaze all are granted the occasional privilege of a visit to their friends.

Child-marriages are less frequent. The wealthier Protestant families are reluctant to marry their daughters before the age of seventeen or eighteen, and offer after offer is sometimes refused even after that age has been reached, if the suitor be not considered in every way desirable. Social intercourse between the engaged couple is often allowed during the period of engagement and love-unions are no longer unknown.

Mourning customs are as certainly improving. A woman who eight years ago, at the death of a cousin, dyed hands and feet with indigo and daubed veil and dress with mud, to-day, on the death of a husband, has discarded these badges of grief. Fear of criticism forced them on her formerly; many would criticise her if she used them now. In rare cases formal weeping is entirely dispensed with. One Protestant woman of strong character has so impressed her conviction upon a whole community that, in the church of which she is a deaconess, to be a member means to live so new a life that when death enters a Protestant home the women gather to read and pray with the bereaved, instead of hiring a leader to wail with them and incite them to wild expressions



THE DEPOSITORY OF THE AMERICAN BIBLE SOCIETY AT KHARTOUM, IN THE SOUDAN, AND ITS COLPORTEUR, ABRAHAM.

of grief.

When we pause to ask through whom these results have been attained, we find no accurate answer possible. All branches of the work, all efforts of all workers, are inextricably intertwined. One plants, another sows and God gives the increase. But while missionaries, pastors and teachers, colporteurs, hareem-workers, doctors and nurses, besides many a simple Christian, both within and without the pale of the Protestant church, have all, in innumerable ways direct and indirect, contributed to the one great end, it remains true that there is an important part to be played in carrying the work forward to a triumphant finish that must fall to the lot of the lady missionary and that the very success of the past makes the need of the present along this line more emphatic. It is still difficult to secure native teachers for girls' schools and few can be obtained who are not too young and inevitably inefficient; but the prejudices against allowing a woman to become a hareem-worker are infinitely greater and more unyielding. Thirty-four are under employ, but many of them feeble helpers and all in need of guidance and support. There is not a pastor but feels the want of special assistance to reach the women of his flock and district, but no more native helpers can be secured for love or money. Work amongst Mohammedan women might also be greatly enlarged were workers of the right type more numerous ; 478 Moslem women are taught in their homes, and 364 Moslem girls are in the mission schools, but many a new entrance might be gained, and many an advantage followed up, were the lady missionary not entirely preoccupied in answering the calls of those nearer the Kingdom. She no longer waits for opening doors. On every hand they stand beckoning her, to her distraction. The women are at last reachable, thank God, but what benefit if there be none to reach them ? If a soul be drowned, is there any particular comfort in the thought that he went down in shallow water close to shore ?

Our last statistics show the number of lady missionaries at present on the field to be 40, of whom 19 are unmarried. The entire number who have lived and labored in Egypt, for a shorter or longer period throughout the past fifty years, is 67. They have spent on an average from ten to eleven years in the land. Subtract from this nearly eighteen months for furlough; take into account the time spent in struggling with the language, and becoming acquainted with a a new people and eastern ways of thought and life; consider that half of the number were married women with homes to claim their first care, and often large households to plan for and sickly children to nurse; remember that secular toil is absolutely unavoidable in every large enterprise, however spiritual its aim, so that even those without home ties are far from securing perfect freedom for what would seem to be directly missionary effect:—by all these considerations, the foreign mission force that has been directly engaged in seeking the salvation and elevation of the women and girls of Egypt is further reduced until it seems very small indeed. When we note further that twenty-two of the staff referred to have spent less than five, and only twenty-two more than nine years on the field, this impression is only deepened. *A much larger force is imperative.*

It is true that the interests of all departments of the work are so related that any want of proportion in the zeal with which they are pushed will be detrimental to the whole, but it is not less true that the original disproportion between the ignorance and need of the women of Egypt and that of the men is so great that unless it be counteracted by a proportionate multiplication of means, to cope with the discrepancy, the general progress of all must be seriously retarded.

We are at the close of a fifty-years campaign and our hearts are glad as we look around and see what God has wrought;

but let us also look bravely forward to what is yet undone. To-day, we assert, is much better than yesterday; let us then make to-morrow better than to-day. Looking back across the half century that has brought so many changes, let us take courage from its victories, learn wisdom from its experiences, but place our faith and hope, not in any past successes but in our God Himself. So shall we face the unknown future with an enthusiasm more reasonable and infectious and equip ourselves fearlessly for a new campaign, more bold in its plan and, we pray God, more thorough and effective in its execution, than that whose semi-cetennial we are now celebrating with glad and grateful hearts.

The Bible Society in Egypt.

By Miss Emma Shepherd, Xenia, Ohio.

THERE are three ways by which God reveals Himself to men—one is in creation, a second in Providence, a third in the Scriptures; but it is in the latter—the Word—that he magnifies Himself, for the Psalmist testifies of Him, "Thou hast magnified Thy *Word* above *all* Thy name."

It was magnified in times past by His speaking unto the fathers by the prophets, but in these days He speaks unto us by His Son—by His revealed Word. In Psalm 68: 11, we read, "The Lord gave the Word; great was the company of those that published it." He has chosen us and all that believe on Him to publish, or scatter, the Word, as the farmer scatters the seed, and He has promised that. "it shall never die" or "return unto Him void."

There are many ways in which God uses us as His helpers, and the chiefest among them are those who translate the Bible, that each man may hear in his own tongue the wonderful words of God, by whose untiring zeal the Gospel can now be preached to the people of over four hundred different languages.

The printers with the printing press are the next important helpers. Were it not for them the demand for the Bible could never be supplied. Through the Providence of God the Bible Society has been raised up to print the Word after it has been translated. It has been said of it that "a man must read history with his eyes shut if he cannot see now that one of the great instruments that God is using to prepare the way for bringing the whole human race together at the foot of the cross is the work of the Bible Society." It has been well called the Standard bearer. It would be impossible to over estimate the value of the Bible Society in Christianizing the world. The Rev. C. H. Spurgeon says, "The Bible Society is a grand missionary society. You must not think of it as only a society for issuing books; it is a missionary society of the first water. It is everywhere teaching the Gospel. It is the friend of every other missionary society. It is the necessary helper of every other worker in foreign lands". And another eminent minister has said that, "if, owing to some great disaster the Bible Societies were blotted out of existence, it is no exaggeration to say that the missionary work of Christianity would be utterly paralyzed if not destroyed." And still another, in speaking of the power of the Bible and the work of the Bible Society, says, "If we had set before us the alternative—which, thank God, we have not—a missionary without a Bible, or a Bible without a missionary, I should say, 'Give us the Bible and we will do without the missionary.' The Word of God being rendered into any language of earth ensures that the speakers of that tongue shall never be left in dark-

ness, never be left to the gropings of their own imaginations or thoughts."

Many years ago the missionaries were expelled from the island of Madagascar after being cruelly persecuted by the savages, but the Bible remained, and when once again the doors were thrown open, and the evangelists and missionaries were allowed to return, they found that the silent Word of God had spoken more loudly than they all, and that the Christian churches, left alone to the Word of God as their food and to the Spirit of God as their guide, were strong and progressive.

Dr. Watson says in regard to the Bible Society in Egypt: "It is an admitted fact that the Gospel pure and simple can be preached by means of the distribution of books almost as well as by the living voice and under many circumstances even better;" and also that "our missionaries from the very beginning recognized the value of distributing the Bible, and from the very first year, and before some of them could put many words of Arabic together gramatically, they sought for opportunities to put the printed Word of God in the hands of the Egyptians, until by degrees, and to an extent they never dreamed of, this arm of the mission service developed and grew, sending streams of blessings—intellectual, moral, religious and spiritual—through the Nile Valley away down to the shores of the Red Sea, and over into the oasis of the great Sahara, and today these same blessings are reaching up into the Soudan."

Another of our missionaries likens the book department to a great tree that sends out its roots in all directions. Its tap root is the home church with the Bible Societies as powerful laterals; the great publication houses and private individuals each contributing their share of the supply to furnish material to nourish the branches. There are, he says, eight of these branches. They are the shops located at as many centers, and from these, twenty-eight colporteurs are sent forth penetrating to every part of the land bearing the leaves which have been a delight to many, and often they bring forth precious fruit; but how much of the latter the Great Husbandman only knows. It is also like a tree in that it works silently; its work is done mostly in the streets, alleys and private houses; in the villages, highways, by-ways and out of the way places. It is also like a tree in that its growth is not a creation or formation; it is so steady as not to be noticeable from month to month, and not so apparent from year to year as when taken at longer periods. The growth of the distribution of Bibles alone, not including other religious books, is from 250 the first year, to over 20,000 in 1900. In the early history of the Egyptian mission the missionaries were indebted mostly to the British Bible Society, but from the time of the Arabic translation of the Bible by the American missionaries in Syria, the Egyptian mission gradually became the agency through which the American Bible Society circulated its Scriptures in the Nile Valley. Generous help has been given by it to keep up the colportage, and in some cases to aid the book shops. The colporteurs are a great factor of help to the missionary, as they carry the Gospel to places, and talk of it to people who would hear of it no other way, and are the means of opening up new fields for the missionary. Rev. J. R. Giffen, in writing from Tanta, after giving several interesting instances of the good done by colporteurs in distributing the Bible, says he believes "the greatest need of the Delta is evangelical colporteurs. If we could flood the Delta with earnest, intelligent, capable young men, ready to endure for Christ's sake, it would not be long until we would have an out-pouring of the Holy Spirit." But in the same report it was said that through the *scarcity of funds* the American Bible Society had not aided so liberally as in former years.

In closing, I will ask in the language of another, "What society can claim to rank above this one to be doing a greater, a more useful and necessary work than the Bible Society? And what society is bet-

ter deserving of the support of those who have known the Lord Jesus Christ, and knowing Him, have loved Him? I beg of you to ask yourselves the question, "Have I done enough for such a work as this? Is not this God's work; is not this Christ's work? Am I doing what I ought in support of it?"

Proofs of the Success of American Missions in Egypt.

(Extracts from an Egyptian letter to the London Christian.)

IN THE remarkable change for the better which has gradually come over Egypt since the British occupation, the American United Presbyterian Mission deserves its fair share of credit.

Since it first came into the country, in 1854; it has endeavored to make the Gospel of our Lord Jesus known to the people, by adopting methods best suited to effect this purpose. The first station was established at Cairo; the second, three years later, at Alexandria; and (in 1865) one at Assiout, the largest town of Upper Egypt. The last has in the course of years become a great educational centre, from which come native pastors and teachers, who, in their turn, work effectively in the villages.

After fifty years of faithful, unceasing labor, through times of persecution and epidemics, in a land always hostile to Christianity, this American church in Egypt numbers fifty-three organized congregations, with about 7,000 members (communicants) and an Evangelical community of 25,000. Its foreign staff of workers consists of eighty-one, including teachers, doctors, and nurses. There are two medical centres, at Tanta and Assiout, and a native working force of 495, of whom fifty-two are ordained ministers, or licentiates, besides lay-preachers, Bible-women, school-teachers, bookshop attendants, and colporteurs.

The Egyptian Missionary Association is not satisfied with this progress, but appeals to the home church for 208 more workers, who, with adequate native assistance, would each have 50,000 people to deal with. Of the whole population of Egypt, numbering about ten millions, over nine-tenths are Mohammedans, while about 750,000 are Copts, Armenians, Syrians, Greeks, and others of various European or Asiatic origin.

OPEN DOORS FOR THE GOSPEL.

The section so far most effectively touched by the American Mission has been that of the Copts, who are the descendants of the ancient Egyptians, and whose worship bears much resemblance to the orthodox Greek church. This creates the impression, which is deepened by such popular books on Egypt as "Pyramids and Progress," by Ward, that the Mission confined its efforts to the Christian section of the country. Our remark to this effect was emphatically contradicted by Rev. J. R. Alexander, D. D., the principal of the college at Assiout, with whom we had an interesting though short interview. No, the Mission's motto from the outset was "Egypt for the Gospel, and the Gospel for Egypt," whomsoever this Egypt included. The society came into the country with the distinct purpose of working among the Moslems; but as these closed their doors against the newcomers, the missionaries took advantage of the opened ones among the Christians, and entered them.

They soon saw that in order to make Christianity respected by others they must raise its standard from the low level to which it had sunk through centuries of oppression and dead rites. And it meant more; it meant making anew a de-

crepit creed with little life and hardly any breath, having not much in common with true vital Christianity beyond the name.

A Copt is sometimes as opposed to receiving the Gospel as is the Moslem. He does not wish to be made an American, which is to him synonymous with Protestant. A story is told of one who reviled a colporteur who offered him a Bible. A few days later the two men met at the station, and the Copt advised the other not to take a ticket, as he could easily manage to go without it. "I am a Christian, I cannot do such a thing," replied the colporteur; "it would be contrary to what the Bible teaches." This common honesty so astonished the Copt that he asked him to his house, in order to hear a little more of that teaching which made people truthful, good and upright. The result in due time was the conversion of both the inquirer and his wife.

There are now some shining lights in the Protestant church of Egypt, and Dr. Alexander thinks that God left the remnant of ancient Christians in the land for

A GLORIOUS PURPOSE.

It is through them that the Mission hopes finally to reach the Moslems. We pray that it may be so, for we heard in other places grave doubts expressed as to the speedy fulfillment of this hope. The Copts, taken in general, even if willing to be taught in the Scriptures themselves, are said (this applies chiefly to lower Egypt) to be very averse to Mohammedans being taught also. With increasing enlightenment and love for the Gospel these anti-Christian sentiments may subside.

Regarding the progress of education, Dr. Alexander told us that when, in 1897, the census of Egypt was taken, the percentage of women able to read and write was shown to be six in 1,000, and of men eighty-eight in 1,000. A Protestant census taken in 1898 by the Protestants themselves showed that 200 in 1,000 of their women, and 500 in 1,000 of their men, could read and write. This proves that at present education is chiefly confined to the Evangelical Copts, though there is always a sprinkling of Moslems in their schools.

Getting more and more aware of the advantages of education, and yet afraid of the influence exercised at the Mission schools over their boys, Mohammedans, as well as hostile Copts, have in later years established many opposition schools, not only for boys, but in some cases also for girls. The Mission is, therefore, not only directly, but also indirectly, promoting education. As to ultimate results, we need not fear for the American Mission, so long as it keeps true to its original aims and purposes.

Our brief stay at Assiout did not permit us to visit the hospital and schools there, but we saw those at Cairo, for which a new site has been secured in view of the extension urgently needed, especially with regard to the boarding-school for girls.

At Luxor we met Dr. and Mrs. Murch and were delighted with their large Sabbath congregation. As we peeped into the church we saw it crowded with men and women. From the balcony of the Mission house, which faces the Nile, Mrs. Murch showed me a pretty little dahabeah—the property of the mission. "During the hottest months of the year we live on it," she said, "while itinerating along the shore. The boat had been purchased many years ago by the son of a deposed Indian prince, who married a pupil of the American Mission schools, and they spent their honey-moon on the Nile. On his return he presented the dahabeah for the use of the Mission."

A beautiful time it was, gliding along that wonderful "River of Life," which for ages past has been studied and observed with reverential awe as no other. The memories of "five days on the Nile" recall green plains, slender palms, mud villages, with children laughing and women gazing, hardy men working the sakhiyas and shadoufs, an irrigation system as ancient as the Pharaohs—and yet approved of by the engineer of to-day—

burning skies, quiet meditations under starlit heavens, and an intensified enjoyment in the reading of the Book of Exodus.—*W. M.*

. . . Our mission in Egypt was established in obedience to the command of the Lord to preach the Gospel to every creature, no matter what may be his nationality or religious faith. The Gospel is for sinners of every clime and profession. It has been the aim of our mission to proclaim the Gospel in Egypt to all, whether Jews, Mohammedans or nominal Christians. Our schools have been open to all. The printed Word has been carried throughout the length and breadth of the land, and offered to all alike. . . . We rejoice to be able to say that the members of our churches belong to all classes of society, to all trades and professions; some of them are rich, some poor, some highly educated, some can not read—inhabitants of cities and towns as well as country villages. . . . . Drunkards have become total abstainers; thieves have become honest; the impure in thought and vile in action have become chaste, and the proud have become humble. Some have contributed liberally of their means, others have given much of their time for the spread of the Gospel.—*From "American Mission in Egypt."*

. . . . All the work along every line has been stamped with permanency. The missionary coming on the field has been impressed with the thought that he is, or should be, undertaking a life work. It is urged that he thoroughly qualify himself or herself before arriving on the field or afterward. A knowledge and good use of the language, and an understanding of the customs, life and religious thought of the people are persistently insisted upon from every missionary.

Nearly four years are given entirely to this preparatory work. From the beginning the educational institutions have been maintained for the people, that they might become intelligent Christians and be fitted not only for service, but to also commend the gospel to others. In this respect the evangelical community, in a very marked degree, is vastly superior to any other in Egypt. In them have been demonstrated and verified this truth: "The opening of Thy word giveth light; it giveth understanding to the simple."

The training of a native ministry, men able to teach and conduct church courts, has been given careful attention and the labor of the best missionaries. . . . . In the last fifteen or twenty years, because of the great material prosperity of the country, there has come into the life of the once careless and most indifferent people a strong desire for a practical sort of education—something that can be turned to increase the material good and comfort of life. . . . Schools for all kinds and grades have sprung up everywhere in the Nile valley. Last year (see report) there were 2,870 Protestant children and 6370 Coptic children in the schools of the mission. Of the 570 students enrolled in Assiout Training College, 400 were classed as Protestant. This means that the evangelicals are giving their sons the advantage of a higher education. It means also that they are loyal to their own colleges. It gives large hope for evangelical workers. . . . . .

The contributions of any church are, as a rule, a very good measure of spirituality and life of the people. The church in Egypt will measure up with most of churches in America in this respect. The sum of their last annual contribution amounted to $22,680, or $3.65 for every church member. They spent in foreign mission work a sum equal to that spent for church expenses (not including pastors salaries) at home.—*Rev. J. K. Giffen*, of *Khartoum, in Missionary Review*,

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The American church in Cairo, Egypt, took a collection of $40 for the work of the American Bible Society in connection with its appeal for funds. The Rev. Dr. Watson, of the American Mission in Cairo in writing of it, says: "I hope funds will

soon come into the society for it is the right hand of the missionary. If those on the field are ready to help, how generous ought our home congregations to be. Word has just come from Khartoum in the Soudan that a book-shop is nearly finished for the work of the American Bible Society which will give that work more permanency in that region."—*American Bible Society Record.*

36,000 volumes of the Bible were distributed by the American Bible Society during the year 1903 in Egypt, exceeding any previous record. Still, when we look at the teeming millions without the Word and compare their number with 36,000, the number of volumes distributed last year, we are led to exclaim, "What are these among so many!" For each cannot have even a little. More system has been introduced into the feeding of the starving multitudes, but only a small portion as yet have had any real opportunity to taste the Bread of Life.—*Foreign Report.*

Can it be possible! In the land of the Nile is to be found a Christian organization of 7,324 members, with a community of at least 25,000 persons, forming 53 organized congregations, cared for by 31 ordained ministers and 18 licentiates. It pays $43,305 out of the $77,213 expended on missionary schools. Its Sabbath-schools constitute a goodly army of 10,000 boys and girls. Its Sabbath morning congregations average 14,512 men and women, to whom the gospel is presented each week. It gave last year $9,284 to the salaries of its pastors and evangelists; $9,260 to other congregational expenses and church buildings; $3,357 to the poor etc; and $1,548 to missions in the regions beyond *i. e.* in the Sudan.

The above may be found in our Foreign Report. It gives us pleasure to credit this to the Missionary Review of the World and encouraging to know the Christian world is making note of our labors in Egypt.—*Eds.*

The Hareem Work.

We would assure all who with us realize how important it is to the Kingdom of God in Egypt that the wives and mothers, and sisters, of the land should be Christianized and ennobled; that their workers in Egypt have faith in the work that is being done, and that they are not a loss as to means by which the quiet progress of the years might be quickened and made more to the glory of God and the benefit of Egypt. Increase the means and God will increase the results. From every part of the country there comes a call for more workers, workers raised up from amongst the daughters of the land, trained and enlightened in its schools, elevated above their fellows as regards education and spirituality, and returned to them to teach and to bless. "Could we have a good Bible woman to remain with us and work with us," writes one native preacher in his report, "and a lady missionary to visit us, were it only for a few days, I have no doubt the attendance of women at church services would be doubled."

This same wish is echoed from many a town up and down the Nile. When we note the strong desire of the pastors for women's help in their work, and their assurance that her personal influence would tell in a field where circumstances cramp their power, every thing else relating to the work of the Bible woman acquires a new interest.—*Miss Hogg in Foreign Report.*

The call for more missionaries, made jointly with Egypt and India, two years ago, finds their claims justified in the reports of this work among the women of our foreign work. We refer you especially now for larger acquaintance and deeper interest to the Annual Reports of our Foreign Board, and we trust lasting impression will come from the study of women's work for woman in our foreign missions. —*Eds.*

The Importance and Success of Hareem Work.

By Miss Cora B. Dickey.

PERSONAL influence is the strongest influence the world over. Wonderful it is to one whose life is bounded by four walls—inside of which she cooks, sews, bakes, washes, mourns, makes merry with other women at a wedding, gossips, quarrels, nurses her children, carelessly indulging them, —to have come into her life an outside influence, to have human sympathy and love—that which is prompted by the love of Christ in us. When the woman of secluded life comes in contact with a missionary or a Bible woman it is not long until she shares with them her joys and sorrows and feels herself drawn out of her limited circle into something wider, she knows not what.

Oh, the narrowness of the average Egyptian woman's life! A spirit of inertness, which is her legacy from past influence, shows on every hand its benumbing power and greatly retards her elevation. The fight with this inert spirit—public opinion, crippling and evil customs, which the Egyptian woman must make if she is ever to assume her rightful position in life, seems to the on-looker almost over-powering.

Egypt holds a wealth of women, downtrodden it is true, yet women who wield an astonishing influence in the home and out. Because of their seclusion they cling more closely to old superstitions and customs. Of the latter, perhaps that of mourning is the hardest for them to give up. Even in our own Christian land the charge of being disrespectful to our dead would not be relished by any of us, and in a country with such elaborate mournings as are the custom in Egypt it is not strange that the women cling to them. They are of such a nature as to thoroughly consume a woman's time for days and it is not infrequently she neglects her baby during this time until one day there is a funeral procession and a little form is laid to rest, while the mother continues to mourn for a husband, father or brother.

No magazines, books or papers are found in her home. No pictures adorn its walls. Very little from the world outside of her own village or city ever reaches her. She might well, if she be rich, envy the poor village woman who goes out among her friends and has a great deal more to interest her than the woman of higher rank has. Her religious duties do not trouble her, for she has none.

It is into the lives and homes (or should we say houses) of these women—into the hareems—that the Bible woman or the missionary goes, finding in many of them (alas!) virgin soil. Day after day and week after week, perhaps, she must plant without visible effect, finding her encouragement only in the promise to the faithful sower. But He who has promised is faithful, and among the hareem workers in Egypt today you would find many to testify to His faithfulness.

A study of statistics for 1903 will give you the following figures: No. of female communicants, 3,077. No. of women and girls attending Sabbath morning services, 5,126. No. attending evening services, 1,308. No. of women and girls attending women's prayer-meetings, 2,989.

As a result of hareem work, or work among the women, woman is taking her place in the church. In a number of places they conduct successfully their own prayer-meetings. Many of them have taken a stand on the question of Sabbath observance and allow no article of food to come into the house purchased on that day. Those who have been trained in the boarding schools have, as they have had opportunity, taught others in schools and in their homes. While there are many, many of those who attend

church services who cannot read, yet from the house to house teaching they have had they can listen intelligently to a sermon and in their turn give out to others what has been helpful to them. Many of them have learned to pray not for themselves only, but for others and the result is just what we may always expect from true prayer.

Will any one think of questioning the importance of hareem work? Surely not in these days when the facts of its success are before you. Its importance is being realized more and more by the native church and the call for "more workers" comes up every year. Let us not forget for a moment how this call may be answered and as the Lord hath given the Word may the company of women who publish it be great.

Study For the Month.

Special Objects for Prayers.

MAY—EGYPT.

1. Map exercise showing location of different stations. Mention the workers and some incident or fact in response to roll call.
2. The increasing demand for the Bible; the increasing sentiment in favor of reform and higher education.
3. The importance and success of hareem work.
4. Growth of the church the past fifty years—signal proof of God's favor and blessing. An account of the missionary jubilee, or the Fiftieth Anniversary of Foreign Missionary Work.
5. The irresistible plea for advance: (a) In view of the marked results; (b) The growth of self-support in the native church; (c) The auspicious opening of new work in the Soudan, capacity of the people, and the hopeful outlook.

Helps.

LEAFLETS.—Questions and Answers, 2 cts each. Our Sisters in Egypt, 3cts each. What the Gospel Has Done for Egypt, 2 cts each, Importance of Book Distribution in Egypt, 3 cts each. Evangelistic Work in Egypt, 2 cts each. Marvelous Power of the Printed Word, 3 cts each. Medical Missionary Work in the Delta, 3 cts each. The Soudan Mission—Its Needs, 3 cts each. Send to Miss Elizabeth Caughey, Otto, Pa.

For maps of Egypt send to Rev. C. R. Watson, 921 Witherspoon Bld., Philadelpia, Pa. The two maps, "Our Mission in India and Egypt," both for $1.25.

Report of Board of Foreign Missions, free; send to Rev. Watson.

"In the King's Service," the book prepared for the Young People's societies has the lives of three missionaries in Egypt.

"John Hogg—Pioneer Missionary Work in Egypt," by Miss Bessie Hogg.

"Martha J. McKown—Elevation of Egyptian Womanhood," by Miss Rena Hogg.

"Sarah B. Dales Lansing—Personal Element in Missionary Service," by Rev. Charles R. Watson. The price of this book in paper binding is 30 cts; cloth, 50 cts.

The Annual Report of the American Bible Society has several pages written by Dr. E. M. Giffen, of our mission in Egypt; beginning at page 124 about work in Egypt and the Sudan. This Report numbers almost four hundred pages, telling of the A. B. S. in all countries. The 10 cents asked is only enough to pay postage. Address American Bible Society 6 Bible House, New York City.

"The American Mission in Egypt," by Dr. Andrew Watson, is alway e very important help, all or nearly all of our missionary societies having the book.

Foreign News Budget.

Egypt.

Miss Leanora McDowell writes interestingly from Alexandria:

One of the greatest drawbacks to our school work in Alexandria is the many, many feasts we have to contend with, during which feast times our girls will not attend. It seems that as soon as we get the girls all in and settled down to work after one of these feasts is over with, there is sure to be another to cause the absence of some of them at least. This month has been broken into with the different feasts in connection with Christmas, New Years, and also Epiphany, but we hope the first day of February will bring all the children back.

This year we had our usual Christmas treat for the children when we closed for the holidays. The girls made bags of what is called "shash." It is like mosquito netting and is found in many bright colors. These are filled with nuts and candy and each pupil gets one. Those who had been faithful in attending Sabbath school all year were given Bibles, story books or bright colored picture books of Bible scenes. Thanks to the kindness of Mrs. J. J. Porter and her young helpers we were able to give each child who attended Sabbath school a Scripture button. These pleased the children very much indeed and they are very proud to wear them.

Our girls learned Scripture verses, songs, exercises and recitations in both English and Arabic for the closing. We had the parents and some friends invited in to hear them. One of our elders and our pastor each gave the children and their parents a talk—one on Christmas and love and the other on what Sabbath school meant and why children should attend it. Some of the Moslem women were heard to make some very pleasing comments upon what was said.

They had a very interesting program in the Boy's School too, and many of their parents and friends were present to hear the boys deliver their speeches. This is one way to bring us in touch with the parents and friends of our pupils.

We have been having a great deal of rain this winter and rather cool weather for Alexandria. The rain always makes the streets muddy, and in some places they are dreadful. Both our school children and Bible women have a hard time when it rains. Influenza is in the city and some of our children are sick with it and out of school.

Our hearts have all been saddened over the loss of one of our little girls. On Christmas eve her spirit took flight. She held her book—her prize for coming to Sabbath-school—in her hand until she died. We trust that her being called home will touch our little ones' hearts and cause them to think how necessary it is for them to be ready when the Master calls. God grant that Rosine's death may be the means of bringing us all into a closer life with our beloved Master.

Miss Margaret E. Moore, a "new comer," writes encouragingly of Assiut College, and also of her first impressions of Egypt:

We of Assiut College have just passed through the opening days of another session of school and are settled down for some months of work.

A convenient dining room and kitchen have been needed for some time and one was built ready for use at the beginning of this session. Before this it was necessary to use three rooms and in one of these the boys were divided into two relays of about 170 each. This made the eating tedious and inconvenient, especially when one person attempted to have oversight of the meals. Now all, excepting first and special classes, eat in this new room. The boys are very much pleased with the new arrangement and almost daily express their gratitude for the additional comfort. One thing is still lacking and that is the asphalt for the floor. Both time and money must be had before this can be laid, but we try not to let this lack keep us from enjoying the comfort of sufficient room. A number of our boys have gone out to fill positions as teachers in village schools and new ones have come to fill up the vacancies. So the influence of the college spreads.

Good work has been and is being done by the American teachers and we look forward with regret to the home-going of Messrs. Grier, Deevers and Veazey, but pray that the Lord may put it into the hearts of others to come to fill these vacancies. Prof. McClenahan and family also go for furlough this spring and it will be most difficult to fill their places.

Mrs. McClenahan has taken oversight of the care of the sick, and when she leaves, as there is no one to take that place, the responsibility will fall upon my untried shoulders· but as my hands are already over full it must mean leaving one thing undone to do another. All cases of serious illness we send to the hospital where they receive better care than we can give.

As I have been here but two months perhaps some first impressions would be of interest.

When Miss Work and I reached Alexandria on Oct. 22, we found that a heavy rain had been falling and the streets were quite muddy, so the notion that it never rains in Egypt faded away and I learned that in Lower Egypt rain is rather a common occurrence, while here in Assiut it rarely rains and then seldom longer than a half hour.

Rev. McClenahan met us at the steamer and assisted in the passing of our luggage through the custom house and then took us to lunch at his home. Later we went to Cairo and spent the night, leaving there the next morning and reaching Assiut in the evening. We thus had the pleasure of meeting a number of the families and workers of the mission and they gave the new comer an impression of being a busy, happy

company.

From the train we obtained frequent glimpses of pyramids, palm groves, and green fields. While in some places the over flow water had not subsided, in others the ground was being prepared for the grain or was being planted. A number of the Assiut workers met us at the station and made us feel the welcome they had already expressed in writing. That evening we attended prayer meeting and the next evening being Thanksgiving, all who could do so met at Rev. E. M. Giffen's for service and dinner together. This is the great event of the year in the social life of the missionaries and is thought of for months.

The first morning in chapel the earnest faces of about five hundred black-eyed, black-haired boys giving quiet, respectful attention through Scripture lesson and prayer, and their hearty voices joining in singing one of the Psalms, cannot be forgotten. It is a pleasure to work among our boys because they are respectful and for the most part appreciative of our efforts in their behalf.

This is the tourist season and we receive calls quite frequently from Americans, but none have been United Presbyterians. Some pity us, but we don't need it, for we are busy and happy in our work; yet we do need your prayers both for ourselves and for our boys that they may learn to know Christ.

Mrs. H. M. Harvey gives Cairo items:

Miss Belle Kearney, whose articles on travel in Russia have appeared in the Christian Union Herald, is now staying in Cairo. We hope to have a lecture by her for the benefit of our W. C. T. U.

We had a lecture on "Temperance and Kindred Subjects" last Sabbath night by Mr. Samuel Smith, M. P. The audience was mostly young men, to whom he spoke earnestly and kindly. Our Sabbath afternoon Christian Endeavor meetings have been held in Dr. Harvey's dining room, but we felt last Sabbath that we might have to move into the church. There were fifty-eight present. There are two divans in the room and one dozen chairs kept for the purpose, but with the number we had last Sabbath the chairs are brought in from all the other rooms.

The schools opened up well after the holidays and all are busy. The examining committee was busy two days last week. Nine of the younger missionaries went through the ordeal. We have not yet heard the reports.

Word was sent to Cairo two weeks ago that in a village near Sheeza all were Muslims save one Copt family, and that the Muslims were trying to make this family like themselves. Two of our native friends went to the town intending to return in the evening, but even the Muslims were so pleased with their talk that they were detained all night. One of the two was a convert from Islam, and his wife was very anxious when he did not return home at night. We knew that he was not alone and soothed her as best we could. We trust that much good may be done by the visiting in the village. Let your prayers be earnest and frequent for the work among the followers of the false prophet.

Mansoura items as follows:

We have just made a short visit at Zagazig and so enjoyed seeing the advancement that has been made in the work there in the past four years. As it was the first mission work we saw in Egypt, we could not but compare the schools of then and now. At that time there were fifteen or twenty little girls gathered in a small dark room with a teacher who took little interest in the work. Now in the new building well-lighted and airy there were more than a hundred girls under the care of competent teachers, who are interested in the girls and in the work. Mrs. Hart has worked very hard in and for the school and her efforts have certainly been blessed. Others have been added to the workers in the station and the work is surely advancing.

In Mansoura the Girl's School has been gaining in numbers the past month; eleven were admitted in the last two days, some of them from a Coptic school lately closed. More of the girls are attending Sabbath-school although many more should come.

In all this large district with a population of nearly 900,000 this is the only Protestant school for girls and there are only two or three schools of any kind outside of Mansoura. Even had we the money needed to keep up village schools for girls it is very difficult to keep schools for girls where there is no missionary to have the oversight of the teachers and hard to secure any place suitable for them as a home. A large percentage of our girls are Muslims; eleven Protestants were enrolled last year.

The schools for boys in several of the large towns of the district have met with much opposition from other schools. In one place, a Muslim school was opened and in ten days our school had lost sixty boys. Many Muslims prefer to send their boys to their own schools, although they may feel that the training is not so thorough.

The head teacher of the mission school in this place was offered a much higher wage than we could give if he would take charge of a Coptic school in the same town. The temptation was too great for him to resist and the school was without a competent teacher for a short time.

India.

Miss Nannie S. Spencer writes from Lyallpur, and gives letters from two Bible women:

If the Hindus fail to get what they have asked their gods for, they get cross at the divinities, scold them soundly and tell them others will be put in their places if these gods don't give them what they want. This well-known fact has lately suggested itself to me as an explanation to the way some of our people, not perhaps well instructed in the way, sometimes try to manage the missionaries.

The Punjabi seem to get more real enjoyment out of lawsuit than they would from the theater or circus; it lasts longer for one thing, but they sometimes get into difficulties thereby and then would like to be helped out.

At our last camp there was a man who had gone to law, apparently just for amusement. After the barber's visit he gathered up some hair and took it to the magistrate, saying it had been pulled out of his head. After getting well he wanted the missionary to help him out and to insure his doing so told him that if he didn't help, that not only would he go over himself to the Salvation Army but would get a S. A. teacher to come in opposition to the U. P. teacher stationed in the village.

At this camp we experienced as cold weather as hasever been known in this part of India—very wet and freezing cold with a piercing wind so that it was quite impossible to sit out at night as is our custom

for service. This brother has the largest house in the village and we had met there very comfortably, but when he was trying to see what he could get out of the missionary he intimated that it would not be convenient to have us come again. However he got over his pout and we had very good meetings and in this very house six new families were baptized before we left.

JANUARY 4, 1905.

DEAR FRIENDS:—I am very thankful to our dear Father and loving Saviour that after several failures we have, after all, succeeded in establishihg a Girls School at Lyallpur since the last two years. There have been difficulties from without and discouragements from within in our under-taking. Whenever there is an out break of an epidemic, people invariably desert the city in large numbers for their native towns.

Moreover Non-Christians do not like to teach their children about Christianity. When their children begin to understand the plan of salvation, they leave the school as Fathma and several other Mahomedan girls did. However we are not discouraged. We know it is the Lord's work and put ourselves entirely into His hands. He knows what is best for His own work and we are sure that difficulties will varnish sooner or later.

Our school has now on its roll 32—27 girls and 5 boys. In December 21 girls and 8 boys were on its roll. We teach them Urdu, reading, writing, arithmetic and also a little English. Of course every one of them receive Scripture instruction. Our school average is 18. With kind regards.

Yours sincerely

L. D. JEREMY.

January 26, 1905.

DEAR FOREIGN SISTER:—After salutations may it be known to you that on the date 19th of March I came to Lyallpur and on March 21st commenced work. In Lyallpur every kind of people reside. There are many new dialects. Hindus, especially the Aryas, are the hardest of all.

When I go to their houses they mock in various ways and say a great many things, but thanks be to God the work also goes on. There are some Hindu houses where they hear the Word of God and are very fond of psalms and hymns and spiritual songs. But their men folk hinder these too.

There are some Mohamedan houses which read and write. There are among these one or two houses which know Jesus Christ as the true Saviour and beleive on Him. Kindly pray to God for the Hindu people.—FROM BIBI NUR-UL NISSA.

(Translated by N. I. Spencer.)

Editorial.

In that day shall there be an altar to the Lord in the midst of the land of Egypt and a pillar at the border thereof to the Lord. . . . And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it.

There is no more impressive department of foreign missionary work than that which is associated with the dissemination of the Christian Scriptures. No triumphs of missionary work can tell such thrilling stories as the stories of the circulation of God's Word. The great Bible societies came into existence coincidently with the great missionary Boards of our churches. In sympathy and in harmony they have been working, lo, these many years, and the achievements are great and will count as great in the Kingdom of God in the future.—*Am. B. Soc.*

Giving to Foreign missions must become in our churches a matter of Christian honor and unfaltering consecration. Just as a man of high business integrity honors his note, so Christians should honor this debt to Christ and humanity.

A very important part of foreign missions is the work done for women by women. In behalf of the very interesting reports made by our women missionaries from year to year and published in our foreign reports, we direct the students of missions and those who are anxious to know of our work for the women of Egypt to the careful reading of our Foreign Reports.

Miss Caughey, Literature Secretary receives money orders at Otto, Pa.

The reports of our Semi Centennial Jubilee Convention are now ready. Or-

der one for your missionary library. Your society will need this report for reference. Price $1.00. Witherspoon Building, Philadelphia, Rev. Chas. R. Watson.

The Offering of Love.

"They made him a supper at Bethany at the house of Simon the leper." At this feast Mary took an alabaster box of precious ointment and broke it over his head and feet, thus unconsciously anointing him for his burial. It was all done in a few moments—a very costly perfume that might have been sold for much and given to the poor, was squandered by an uncalculating and simple love. And yet Jesus selected that one act, and that one only, of all those mentioned in the Gospels, as a service never to be forgotten.

Heaven and earth may pass away, but his words shall not pass away. The odor of that precious ointment is wafted around the world. An everlasting memorial is raised over the name of Mary of Bethany, and its inscription is, "She hath done what she could." . . . . The first demand of Christ is for love. Love to him is the only motive that will redeem your excellent and worthy labors from emptiness and vanity. One loving look to Him as your Saviour and the lover of your souls will outweigh them all.—*Selected.*

Death has come within the bounds of those nearly related to us in Christian service, during the months just passed and closing, a winter remarkable and severe in its record of deaths. Mrs. N. W. Stevenson, member of the Women's Board, and our Junior Secretary, has been bereft of a dear brother. Mrs. John McElwain, Corresponding Secretary of the Women's Association, has suffered a deep and irreparable loss in the death of her excellent Christian husband, at Sewickley, Pennsylvania. And from the foreign field comes the sorrowful news of the death of Mrs. Jessie Hogg McClenahan in Assyut, Egypt.

The church unites in the tender sympathies our Magazine conveys to these dear, afflicted ones. "Cast thy burden upon the Lord and He shall sustain thee; He shall never suffer the righteous to be moved," is a precious comfort.

Bible Workers.

It is a cause for gratitude that we have many faithful Bible workers who heed the command and sow the seed, here a little and there a little as opportunity offers. Rev. Mr. Shenndah Hanna (native pastor) writes:

"I am glad to say that many of the women of our congregation are much advanced in grace and in knowledge. The difference between them and the outside of the Church is as great as that between light and darkness. It gives one great pleasure to note their progress at the women's prayer meetings."

The Church at home and the friends of our missions in India will be kept in anxiety concerning the welfare of our missionaries during the ravages of the plague. May the prayers of the people bear these continually before the throne of love, that no evil of this fatal disease may come to them; and may they employ all diligent care to control its dreadful effects in the Mission.

Every woman in our church should have a copy of FACTS AND FIGURES OF WOMEN'S WORK, gleaned from annual reports for for the convenient use and reference of the women of the church, compiled by Mrs. Mary Clokey Porter.

Price three cents; thirty cents per dozen. Possess one and keep it where you will likely see it often, in your Bible.

Yesterday when I said, 'Thy will be done,'
I knew not what that will of Thine would be,
What clouds would gather black across my sun,
What storm and desolation waited me;
I knew Thy love would give me what was best,
And I am glad I could not know the rest.
'THY WILL BE DONE,' whate'er 'tis, is best.

On unread years consenting set my name;
Day after day their pages will unroll,
In shining words that prove Thy love the same,
Until my years are gathered into one.
Eternal, sanctified, Thy Will Be Done."

Jessie Hogg McClenahan.

It is with great sadness and a feeling of personal loss that I write these words in memory of Jessie Hogg McClenahan, whose name is so familiar to the readers of the Magazine.

"God took Jessie and her child," was the message that came to loved ones in America, and as we wait for further tidings our hearts go out in deepest sympathy to those on the other side of the great waters—her husband, mother, brothers and sisters, and to the native friends who have been hers from her infancy.

It was my privilege to be associated with her for one year in Pressly Memorial Institute, where most of her mission life was spent, and where she was loved by all who knew her. Her knowledge of the Arabic language and of the people, her strong personality, her tender loving heartedness and consecration to the Master's work, fitted her so well; yes, better than any other for the position she filled so faithfully and successfully for about sixteen years.

No broken shaft should mark her resting-place. Her life was wondrously full. Many of Egypt's daughters, who today are nobly striving to live out the training of their school days, would speak lovingly of her as the one through whose instrumentality they had been brought to know Him, whom to know is life eternal.

Love came to her, and that which had been hers only to believe became to her a reality—such a reality as only such intense natures as hers can know. "My cup runneth over" seemed written into her letters and into her life as she waited for what was to her the crowning joy of her life. And she went Home, taking her babe with her, to join the great Home circle in the Father's house, where her place was prepared and waiting.

May we not make the words of the Psalmist our own as we say, "Let, we pray thee, thy loving kindness be for our comfort according to thy word unto thy servants?"

CORA B. DICKEY.

The Albany Convention.

DEAR SISTERS:—Are you making your plans to be in Albany in June? We of the Northwest are looking for you, not only because of the pleasure and profit you will receive yourselves, but also for the untold amount of good you will bring to us. It will mean much to our Home Mission churches to have two hundred of the very best women of the church come to us. Our societies are isolated and not every year can we have a delegate from our Synod, much less can we have one from each of the three Presbyteries. The reasons are two fold, smallness of our societies and the greatness of the expense. Neither of these will stand in your way, for your Presbyterials are strong, and the railroads have overcome the other reason by making a rate of $56.50 from Chicago to Portland and return, with an extra $10.00 if you wish to return home by the way of California.

Surely by beginning now to PRAY, PLAN, PREPARE for it, many can come, and by judicious arrangement as to route, the benefit will begin the hour you leave home. Here is a route by which you can see most, possibly, of the missionary territory of our church in the West and Northwest.

Leaving Chicago on the C. B. & Q., passing through central Ill., and Iowa to Omaha, you will see much that has been, or is missionary ground. On through central Nebraska, passing through both Lincoln and Alliance, on north to Billings, Montana, then over the Northern Pacific to Spokane. You have heard of Spokane, I am sure. Only a little more than fourteen years ago the people of the city did not know there was such an institution as the United Presbyterian church, while today there are three organized churches (one self sustaining) and a mission, each having its own church house. And there is an agregate of about 750 scholars in the Sabbath-schools. The Woman's Board is in no small way responsible for the success of this work, both by keeping a city missionary in the field, and by providing

parsonages.

Leaving Spokane you continue westward, via the Northern Pacific, skirting the edge of the great Washington wheat belt, where our missionaries are doing good work, down through the Columbia and Yakima valleys where, if we could get the men, we would have work going at Prosser, Horse-Heaven and Yakima. (By the way, a Sabbath-school has just been organized at Horse-Heaven and they are in very much need of an organ. Who is there in the church East that will supply the need? Let me hear from you.) Over the Cascades you come to the Puget Sound country and Seattle.

Seattle, metropolis of the Puget Sound country and of Washington, is rightly named "The Queen City," for like that city of old she is "beautiful for situation." Here we would have you rest over the Sabbath, and our local Women's Missionary Society sends earnest invitation that you do so. You will enjoy the Sabbath rest, but much more will we enjoy the help and encouragement that you will bring to us. United Presbyterianism, with only two organized churches and a mission Sabbath-school, is not as yet a very powerful force in this city of one hundred and fifty thousand people, but a rousing missionary meeting on the Sabbath, with your representative women as speakers, would let the people of the city know that behind these weak churches of the North-west is a strong, consecrated, spiritual, aggressive, as well as a broad-minded and intellectual church.

After the Sabbath here you will be joined by others from the Puget Sound Presbytery and we will turn our faces to the south, going through Tacoma, where we have two churches, Olympia and on to Portland, Oregon, reaching Albany in time for the convention. Those of us who have been entertained by the Albany people know what a treat awaits us there.

So, come to the convention. Bring to us all the good you can. Take away all the good you can carry, and spend the one Sabbath you must be out on the road, with us in Seattle.

MRS. W. A. SPALDING.

609 Seneca Street, Seattle, Wash.

Miss Spalding's letter makes the trip to the Convention very enticing. The privilege of seeing so many of the United Presbyterian people of the Northwest, and perhaps being in many of their churches, is well worth the denial it may cost you to go. Indeed the greater sacrifice is to remain at home. The opening of the great Northwest has invited many good people to its prospects, and our church does well to establish herself in such a promising field. GET READY, AND GO TO THE ALBANY CONVENTION.

"The Women of Egypt--What Fifty Years Have Wrought," by Miss Rena L. Hogg, of Assiut, Egypt, was originally intended for publication during semi-centennial week. It is now the privilege of the Women's Missionary Magazine to give this valuable paper to the women of the church, together with other interesting contributions by those who know of Egypt from a performance of missionary labors in that land.

Home for the Aged.

The Board of Managers of the United Presbyterian Home for the Aged desires to extend thanks to the following named societies and individuals for their very liberal donations received from December 9th, 1904 to January 13th, 1905.

W. M. SOCIETIES.

Latrobe, Pa. 1st church, Wilkinsburg, Pa. 2nd U. P. church, Washington, Iowa. Young women of Hamilton Ave., U. P. church, Ravenswood, Chicago. Bethel congregation, Westmoreland Presbytery, Elwood City, Pa.

INDIVIDUALS.

Mehaffey & Bodell, Beaver Ave., Allegheny. Miss Fanny H. Williams, Salem,

N. Y. Mr. J. Whitehead, Mrs. L. M. Greenlie, Miss McMichael, West Sunbury, Pa. Mrs. A. P. Burchfield, Mrs. R. M. Russell and friends in Sixth U. P. church, Pittsburg. Miss Elizabeth McKees and Mr. Mulhattens, S. S. classes in Shady Side U. P. church. Mrs. Samuels, Johnston & Smith, Miss Kirkpatrick, Mr. I. W. Scott, Miss Denham, Mrs. George Stevenson, S. S. 3rd U. P. church, Allegheny. One leather seated rocker for Mrs. McCune, donor unknown.

MRS. MARY E. WADDELL,
Donation Sec.
1022 East End Ave., Pittsburg, Pa.

Notice.

The Board of Managers of Home for Aged People in Wilkinsburg gratefully acknowledges receipt of $15 from Marissa, Ill. MRS. M. J. STEELE, Treas.

Wanted For India.--Two Women Physicians.

The salaries are waiting! One has been pledged by the Young Women's Missionary Society of the Sixth church, Pittsburg, Pa.; the other by the missionaries of India.

A diligent search in the hospitals and medical colleges of this country and Scotland has failed to find the two women needed, and we now appeal to interested friends for assistance in further search. Perhaps the Lord is calling those who may have established a practice in the home land to sacrifice that practice for His sake; for the sake of the suffering women and children of India; for the sake of the overburdened physicians in Jhelum and Sialkot. Who will respond? Only thoroughly equipped physicians of the Allopathic school need apply. Messages from applicants, or from friends who may have some knowledge of possible candidates, may be addressed to the Foreign Secretary of the Women's Board.

MRS. E. M. HILL,
5502 Margaretta St., Pittsburg, Pa.

Earth Awakening.

"Dear old Mother Earth," a little cowslipsaid,
Lifting up the covers of her cosy bed,
"Do you hear the children crying for the flowers
Sleeping in your bosom through the wintry hours?

"Give me my white bonnet, tie its ribbons green;
Send me on my journey, though the winds are keen;
Bid me haste, and tell them every blossom fair
Soon will waken, smiling, in the soft spring air."

BOOK SHELF.

"THE PASTOR AND MODERN MISSIONS, A PLEA FOR LEADERSHIP IN WORLD EVANGELIZATION. BY JOHN R. MOTT, M. A., F. R. G. S. Published by The Student Volunteer Movement for Foreign Missions, 3 West 29th Street, New York City. Pages 250. Price, $1.00 net.

The name of the author of this volume vouches for its earnestness and interest. The work consists of a series of lectures delivered at various Divinity schools and Universities, and now brought together for the benefit of a larger audience. The definite object is stated by the writer in his preface: "This book seeks to set forth the situation in the unevangelized world which confronts the churches of Christendom at the beginning of the new century, to show the vital and potent relation that the Christian ministry sustains to the missionary enterprise, and to indicate the means which may be employed by pastors in order to realize the missionary possibilities of the church."

The opening chapter is a recounting of conditions in the non-Christian world at the beginning of the twentieth century and a reiteration of the call and summons thence sent to the church of God. As the Christian ministry has, or should have, much to do in influencing its auditors, the four chapters succeeding are devoted to considering the pastor's relation to the world's evangelization, first, as an educational force; second, as a financial force; third, as a recruiting force; fourth, as a spiritual force. While we believe that the private members of the church ought not to demand that their spiritual leader should furnish missionary enthusiasm for them, yet they are justified in expecting him to be ardent in his own interest in the evangelization of the world. And the fact remains that, whether justly or not, many do look to the minister for intelligence and stimulus in regard to the

work of missions. Hence the prudent and faithful course for the Christian pastor to pursue is to familiarize himself with the real status of missionary affairs in the present day and diligently to lay the true facts before his people from time to time, appealing to their consciences and inciting them to good works in this field.

"The Pastor and Modern Missions" is full of suggestiveness for such as occupy the pulpits; and may with profit be read by those who, though not called to the formal ministry of the Word, are yet responsible for the evangelization of the world and should be alert to grasp any plan of efficiency toward that great end.

It is almost superfluous to say that these lectures are well written and that they are practical. The appendix contains a carefully selected list of books appropriate to a pastor's missionary library.

"SABBATH-SCHOOL MISSIONS IN WISCONSIN. By Rev. Joseph Brown. Issued by the Presbyterian Board of Publication and Sabbath-school Work. Pages 163.

When we read that "in this land to-day there are twelve millions of children and youth yet unreached by Sabbath-schools" and when we realize that this statement holds the implication that almost all of these young persons are devoid of adequate religious instruction at home, we cannot wonder that the Presbyterian church attaches much importance to the agencies employed by its Sabbath-school Missionary Department. If the membership of the home church is not broadened in its extent and deepened in its knowledge and fervor, it cannot long be depended upon to advance the evangelization in foreign parts. Souls are void of salvation in the United States as well as on the Kongo; and in the volume under review, Rev. Joseph Brown shows that there is a wide need for prosecuting, sometimes for initiating, mission work in localties whose inhabitants would resent hearing themselves stigmatized as heathens. To reach children and the adolescent before their minds shall become callous in indifference is a most important undertaking.

The author, who has been for fifteen years a Sabbath-school missionary in Wisconsin, outlines in this volume certain of his methods of work and details many of his experiences, recording also some of the gracious results.

Dr. Worden in his Introduction says: "This book makes no pretensions to literary merit, but I know of no narrative which, in so brief a form, sets forth the exact condition of the unevangelized neighborhoods and of how best to reach them."

We think that all who are concerned in learning good methods of approach to those not yet formally associated with the churches of God would find helpful suggestions in this volume. Pictorial illustrations are numerous, and the book, like all that emanate from the press of the Presbyterian Board of Publication, is pleasing in type, paper and general mechanical execution. M. H. W.

Outlined Studies for 1905.

April—Japan; Its Religions. (Heathen.) (Third Study of Dux Christus.)

May—Egypt.

June—Home Missions.

July—Japan; Modern Christian Missions. (Fourth Study of Dux Christus.)

August—Our Organized Work.

September—Japan; Women's Work for Women (Fifth Study in Dux Christus.)

October—Freedmen's Missions.

November—Japan; Forces in the Conflict. (Sixth Study in Dux Christus.)

December—India.

Prayer Calendar for April.

Edited By MISS MARGARET McLAUGHREY

And when he had sent the multitudes away he went up into a mountain to pray; and when the evening was come he was there alone.—Matt. 14:23.

"Follow with reverent steps the great example
Of Him whose only work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude."

April 1-8

Pray for the Home Church and for the Thank-Offering.

SATURDAY—That as Christians we may be true and loyal to our Master.

SABBATH—That we may properly reverence the church as founded for us by our Father.

MONDAY—That God's blessing may rest on the Thank-offering.

TUESDAY—That it may be wisely distributed.

WEDNESDAY—Pray for those who have wealth that they may realize that they are God's stewards.

THURSDAY—For those who have but little that they may see the wisdom of giving freely of that.

FRIDAY—That all church members may be honest toward God, toward themselves and toward their fellow-men.

SATURDAY—That they may use every means of winning others to the enjoyment of the Christian faith.

And all the princes and all the people rejoiced, and brought in and cast into the chest until they made an end.—II Chron. 24:10.

April 9-15

Pray for the Missionaries that are on their Way Home.

SABBATH—That they may have a safe journey.

MONDAY—That their work may not suffer in their absence.

TUESDAY—That the influence of their lives may be as keenly felt in their absence as when they were present.

WEDNESDAY—That their vacation may bring health and vigor to body, mind and soul.

THURSDAY—That their home coming may be joyful.

FRIDAY—That they may not have cause for disappointment in the home church and may arouse greater interest in the foreign work.

SATURDAY—That they may be safely returned to their fields of labor in due time.

And let us not be weary of well doing, for in due season we shall reap if we faint not. —Gal. 6:9.

April 16-22

Pray for the Mission Work in Alexandria, Egypt.

SABBATH—For the blessing of God upon the work being done.

MONDAY—For all the missionaries.

TUESDAY—For the church there and the Sabbath-school.

WEDNESDAY—For the Hareem work.

THURSDAY—For the Boys' School.

FRIDAY—For the Girls' School.

SATURDAY—For the Village Schools.

I will go before thee and make the crooked places straight. I the Lord do all these things.—Isa. 45:2-7

April 23-30

Pray for our Mission in Asyut, Egypt.

SABBATH—For God's blessing upon all the workers.

MONDAY—For the church and Sabbath-school.

TUESDAY—For the Medical Work and the Hospital.

WEDNESDAY—For the Pressly Memorial Institute.

THURSDAY—For the College professors and students.

FRIDAY—For the Hareem Work.

SATURDAY—For the School for Girls.

SABBATH—For all converts.

Prayer is so mighty an instrument that no one ever thoroughly mastered its keys. They sweep along the infinite scale of man's wants and of God's goodness.—Hugh Miller.

Thank-offering.

A Thank-Offering Message.

REMEMBER

That—Like Paul, "I will not be negligent to put you always in remembrance of these things, *though ye know them.*"

That—God's invitation, "*Come near and bring Thank-offerings into the house of the Lord*" is to every individual, and God expects an acceptance of His invitation by all.

That—While March is the time usually observed by congregations and societies as the "Ingathering" of Thank-offerings, the way is always open for individuals or societies to give gifts of gratitude to God through the treasurer of the Women's Board.

That—While it is desirable that all congregational societies send their offerings to the Spring meeting of their Presbyterials, where this *cannot be done* the offerings can be sent direct to Mrs. J. B. Hill, Treasurer, 5630 Bartlett street, Pittsburg, Pa., and be credited to the respective Presbyterials.

That—As the Women's General Missionary Society will meet this year in June instead of May, there is one more month's time given for the 1905 offerings.

That—All offerings should be paid in in time to be presented at the annual convention at Albany, Ore., the first week in June, and that offerings sent direct to Mrs. Hill should reach her before May fifteenth.

That—The Thank-offering account of the treasurer of the Women's Board will close for this year on July first, hence all amounts received by her after that date will have to be reckoned with the offerings of the following year.

That—The Thank-offerings go toward the support of every department of mission work assigned to the care of the Women's Board by the General Assembly.

That—The Women's Board each year, after having paid out of the annual offering the small expenses of carrying on the Thank-offering work, and the sums designated by individuals for objects *outside* the work of the Women's General Missionary Society, divides the balance among the four principal departments of work, viz: Foreign Missions, Home and Indian Missions, Freedmen's Mission and the Parsonage Fund.

That—Never in the history of our women's work has there been a greater need of large Thank-offerings being given into the treasury than *now*.

That—Every society which pays its Thank-offering toward its congregationa quota to *that extent* cripples the women's work for missions which it is organized to support.

That—The "quota" is the sum asked of members of congregations by the General Assembly for carrying on the work under the care of the Church Boards (*not including the Women's Board*) therefore the *quota is a debt.*

That—Money which goes to pay a debt cannot be at the same time a Thank-offering. The Thank-offering is a special gift of gratitude from the individual to her God and should be given over and above

all other offerings.

That—Offerings should be given *day by day continually*. Numbers 28:3. *Day by day without fail.* Ezra 6:9. *Upon the first day of the week everyone should lay by him in store as God hath prospered him.* 1 Cor. 16:2.

That—Nowhere in the Scriptures can authority be found for giving to God merely an *annual offering*.

That—The object in urging the giving of regular offerings—*daily or weekly*—is to educate the people to acknowledge God's goodness somewhat in the same way in which He bestows it; whereas by giving but an annual offering they lose the *training in giving* that would bring to them and the Master's cause the richest blessings.

That—No more beautiful memorials can be given of friends "gone before" than Thank-offerings for the endowment of hospital beds in the Martha J. McKown hospital at Tanta, Egypt, and hospitals at Sialkot and Jhelum, India, or the support of the Girls' Boarding Schools at Luxor and Sialkot.

That—The endowment of a bed in either of the India hospitals is six hundred dollars; in the hospital at Tanta, Egypt, one thousand dollars.

That—Donors may have the privilege of paying endowment funds in installments where desired, provided that interest at the rate of five per cent. is paid on the balance due.

That—The Women's Board has established a memorial fund to aid in the erection of the Girls' Boarding School at Luxor, Egypt, and that a contribution of one hundred dollars (or more) will entitle the donor or donors to have the name of one (living or deceased) whose memory it is wished to perpetuate placed upon a marble tablet on the walls of the school building.

That—Twenty-five dollars interest from an endowment fund (or paid annually direct) will secure a scholarship in the Boarding School at Sialkot and thirty-five dollars in Luxor school.

That—When the Women's Board furnishes all Thank-offering helps at little or no expense (except the Scripture Responsive Services) and does most of the work of creating or deepening the interest in this way of giving to the Lord, it is but *just* and *right* for donors of offerings to prove loyal to the work for which the General Assembly holds the Board responsible and not allow their offerings to be diverted into outside channels.

That—Congregations can get credit for reports of Presbytery, Thank offerings and contributions given to the support of the work under the care of the Women's Board if societies will report amounts thus given, either to the pastors or to the treasurer of the congregations at the close of each church year.

That—In giving instructions in things pertaining to women's work for missions, it is necessary to adopt the scriptural plan and give "precept upon precept; line upon line; here a little and there a little."

That—"Lest your memories be overcharged," we will close this exhortation and promise "more of the same" in the future.

MRS. MARY CLOKEY PORTER,
Thank-Offering Secretary.

Young People's Department.

Egypt's Need of Christian Education.

If one were to make an appeal to an unbeliever for support of the educational work in Egypt, I know of no stronger argument upon which the plea could be based than that of the elevation of the people in a material way which would result through the influence of education. But the moment the claim is to be made to a Christian mind, higher motives come into view and the ground, upon which the claim is based, changes from that of the material need to the need of the soul; from the things of time to those of eternity. In following this later purpose, the former aspect will come into view, for the material condition of a people cannot be separated trom their spiritual condition.

Why should we as United Presbyterians support Christian education in Egypt? First, because her great need is the Gospel. To-day the crying need of Egypt is Christ, the light of the world, the Saviour of men. This I would urge as a reason for your support of our church's educational institutions in that land. Christian education is a most powerful factor in meeting this need. Its place was not overlooked by the Master Himself for, when before leaving this earth He revealed His plan of world conquest to that little band of disciples, he told them to "Go * * * make disciples, * * * *teaching them* to observe all things whatsoever I have commanded you." We may rest assured that it, in the wisdom of Christ, it was important, yea necessary, that the disciples should be taught the truth in that day, it is no less important to-day.

Christian education is an important factor in the world's evangelization. It is direct evangelistic force, the power of which is inestimable. It has been well said that there is only one work greater than saving a soul; that is, to save a soul plus a life. It is a glorious sight to behold the sinner who has spent his life in the service of Satan turning from his sins to the Saviour, but how much more glorious to see the youth being converted with life yet before them in which they can testify to the saving power of the gospel. This greater work Christian education accomplishes especially in heathen lands. The hope of evangelizing the world lies in this. The greatest and most telling results accompany the efforts put forth in behalf of the boys and girls. When they are won the homes are reached as they cannot be otherwise. Truly "a little child shall lead them." The history of our mission is continually witnessing that truth.

The Christian school is indispensable. As soon as Christian missions begin to reap the harvest, there springs up a Christian community to be trained. The question then is, Where can these be trained? Can this be done in the Government schools? Would you send your children here in Christian America to a school where the religion of the false prophet displaced that of Christ and where the Christian Sabbath was degraded to the level of the other days, and Friday, the Mohammedan sabbath, the day when no school was to be held? If you could not expect to get Christian training from such a school in America how can you expect to do so in benighted Egypt? There is just one thing to be done; that is, to man Christian schools in such a way that their superiority is at once evident. Thishas been and is being done now just as rapidly as you who are supporting the work will allow it. To-day practically all the training the youth of Egypt are getting in morality, and those virtues of the Christian faith which form character,

is through our mission schools. A gentleman from Cairo, who himself is a teacher in the government schools, has been sending his own boy to our college at Assiout. He says he wants his boy to be trained in morality, of which there is no vestige in the government schools. If those who are not followers of Christ desire to train their children in our schools because of the character there developed, can we hope *outside* of these schools to train the children of the native church and hold them as loyal followers of Christ? It is imperative that these schools be maintained if the rising generation in the native church be held for Christ. But shall we be content simply to hold the ground already won? Duty commands an advance.

We can hope for no permanent results if we neglect this important factor of mission work. History records no abiding results of missions where the people have not been given the Bible in their own tongue. To-day Egypt has the Bible, yet only three women and sixty men among every thousand of their people can read it. Can we really say they have it till we make it an open book to them? This can only be done by extending out schools.

A native ministry is essential to a native church and both are requisites to the evangelization of any people. The native ministry must be trained, and this has been one of the primary purposes in the founding of our higher schools. In these schools have been trained all our native pastors with one exception. This item alone ought to far more than off-set all the outlay there has been.

For our mission schools scattered all over the country, the teachers, over three hundred and forty in number, are trained in our college there. In these schools we are annually touching more than thirteen thousand young lives with the gospel and at a cost to the church in America of less than two dollars each. That certainly is an investment the value of which you cannot now estimate.

Christian homes are being established here and there as the boys and girls of our schools go back to live among their people the new life which has come to them through Christianity. Thus the influence of the school is permeating the whole land, but the rate of advance is regulated by the encouragement and assistance you may give.

The aim of all foreign mission effort is to plant a self-supporting native church. This is the end toward which our workers strive. With this same purpose before us, let us uphold their hands by unceasing prayer and encourage their hearts by more liberal response in giving that the enemy's line may be still farther pushed back. Then shall the banner of Christ be planted never to be furled.

ELBERT MCCREERY.

(Mr. McCreery, after graduating from Monmouth College, taught two years in Asyut College, Egypt. He is now in the Xenia Theological Seminary and expects to return to Egypt as a missionary as soon as his course in the seminary is completed.—ED.)

A Word from the Secretary of Y. W. W.

DEAR YOUNG WOMEN—"Hello!" A happy thought probably to use the Magazine telephone as a favorite medium for giving and receiving messages in "double quick time." *Circular letters* do not *bring back* answers.

Your secretary is waiting to help you with the program of outline mission studies, etc. What is your line of study? If you take up Japan, "Sunrise in the Sunrise Kingdom" is the book you want; paper, 35 cents, cloth 50c. Japan (Our Neighbor) will be interesting and instructive. We should be familiar with habits and characteristics of their national life. These people are even now serving in our own American homes.

With regard to our work send to Miss Caughey, Otto, Pa., for leaflet, "Gleanings on Giving," prepared to use as items for roll call. "Facts and Figures of Women's Work;" also "Prosperous Work." These may be neatly pasted on note paper, the last two to be used as a symposium, Question Box exercise or a Round Table discussion. The Women's Board is your agent through whom you, as members of the Women's General Missionary Society, carry on the work in Home and Foreign fields, and thus being "partners in the concern", you owe it to the agent, who does the work gratuitously to take an interest in the work, and I trust you do.

The Women's Board desire to call the attention of the young women to the Summer School at Northfield, Mass., for the study of missionary methods, July 25–August 2d; and the Experimental School at Chautauqua, N. Y., (with the hope that the latter will be permanent.) Don't

(Continued on Page 291)

Young People's Department.

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If one were to make an appeal to an unbeliever for support of the educational work in Egypt, I know of no stronger argument upon which the plea could be based than that of the elevation of the people in a material way which would result through the influence of education. But the moment the claim is to be made to a Christian mind, higher motives come into view and the ground, upon which the claim is based, changes from that of the material need to the need of the soul; from the things of time to those of eternity. In following this later purpose, the former aspect will come into view, for the material condition of a people cannot be separated trom their spiritual condition.

Why should we as United Presbyterians support Christian education in Egypt? First, because her great need is the Gospel. To-day the crying need of Egypt is Christ, the light of the world, the Saviour of men. This I would urge as a reason for your support of our church's educational institutions in that land. Christian education is a most powerful factor in meeting this need. Its place was not overlooked by the Master Himself for, when before leaving this earth He revealed His plan of world conquest to that little band of disciples, he told them to "Go * * * make disciples, * * * *teaching them* to observe all things whatsoever I have commanded you." We may rest assured that it, in the wisdom of Christ, it was important, yea necessary, that the disciples should be taught the truth in that day, it is no less important to-day.

Christian education is an important factor in the world's evangelization. It is direct evangelistic force, the power of which is inestimable. It has been well said that there is only one work greater than saving a soul; that is, to save a soul plus a life. It is a glorious sight to behold the sinner who has spent his life in the service of Satan turning from his sins to the Saviour, but how much more glorious to see the youth being converted with life yet before them in which they can testify to the saving power of the gospel. This greater work Christian education accomplishes especially in heathen lands. The hope of evangelizing the world lies in this. The greatest and most telling results accompany the efforts put forth in behalf of the boys and girls. When they are won the homes are reached as they cannot be otherwise. Truly "a little child shall lead them." The history of our mission is continually witnessing that truth.

The Christian school is indispensable. As soon as Christian missions begin to reap the harvest, there springs up a Christian community to be trained. The question then is, Where can these be trained? Can this be done in the Government schools? Would you send your children here in Christian America to a school where the religion of the false prophet displaced that of Christ and where the Christian Sabbath was degraded to the level of the other days, and Friday, the Mohammedan sabbath, the day when no school was to be held? If you could not expect to get Christian training from such a school in America how can you expect to do so in benighted Egypt? There is just one thing to be done; that is, to man Christian schools in such a way that their superiority is at once evident. Thishas been and is being done now just as rapidly as you who are supporting the work will allow it. To-day practically all the training the youth of Egypt are getting in morality, and those virtues of the Christian faith which form character,

is through our mission schools. A gentleman from Cairo, who himself is a teacher in the government schools, has been sending his own boy to our college at Assiout. He says he wants his boy to be trained in morality, of which there is no vestige in the government schools. If those who are not followers of Christ desire to train their children in our schools because of the character there developed, can we hope *outside* of these schools to train the children of the native church and hold them as loyal followers of Christ? It is imperative that these schools be maintained if the rising generation in the native church be held for Christ. But shall we be content simply to hold the ground already won? Duty commands an advance.

We can hope for no permanent results if we neglect this important factor of mission work. History records no abiding results of missions where the people have not been given the Bible in their own tongue. To-day Egypt has the Bible, yet only three women and sixty men among every thousand of their people can read it. Can we really say they have it till we make it an open book to them? This can only be done by extending out schools.

A native ministry is essential to a native church and both are requisites to the evangelization of any people. The native ministry must be trained, and this has been one of the primary purposes in the founding of our higher schools. In these schools have been trained all our native pastors with one exception. This item alone ought to far more than off-set all the outlay there has been.

For our mission schools scattered all over the country, the teachers, over three hundred and forty in number, are trained in our college there. In these schools we are annually touching more than thirteen thousand young lives with the gospel and at a cost to the church in America of less than two dollars each. That certainly is an investment the value of which you cannot now estimate.

Christian homes are being established here and there as the boys and girls of our schools go back to live among their people the new life which has come to them through Christianity. Thus the influence of the school is permeating the whole land, but the rate of advance is regulated by the encouragement and assistance you may give.

The aim of all foreign mission effort is to plant a self-supporting native church. This is the end toward which our workers strive. With this same purpose before us, let us uphold their hands by unceasing prayer and encourage their hearts by more liberal response in giving that the enemy's line may be still farther pushed back. Then shall the banner of Christ be planted never to be furled.

ELBERT MCCREERY.

(Mr. McCreery, after graduating from Monmouth College, taught two years in Asyut College, Egypt. He is now in the Xenia Theological Seminary and expects to return to Egypt as a missionary as soon as his course in the seminary is completed.—ED.)

A Word from the Secretary of Y. W. W.

DEAR YOUNG WOMEN—"Hello!" A happy thought probably to use the Magazine telephone as a favorite medium for giving and receiving messages in "double quick time." *Circular letters* do not *bring back* answers.

Your secretary is waiting to help you with the program of outline mission studies, etc. What is your line of study? If you take up Japan, "Sunrise in the Sunrise Kingdom" is the book you want; paper, 35 cents, cloth 50c. Japan (Our Neighbor) will be interesting and instructive. We should be familiar with habits and characteristics of their national life. These people are even now serving in our own American homes.

With regard to our work send to Miss Caughey, Otto, Pa., for leaflet, "Gleanings on Giving," prepared to use as items for roll call. "Facts and Figures of Women's Work;" also "Prosperous Work." These may be neatly pasted on note paper, the last two to be used as a symposium, Question Box exercise or a Round Table discussion. The Women's Board is your agent through whom you, as members of the Women's General Missionary Society, carry on the work in Home and Foreign fields, and thus being "partners in the concern", you owe it to the agent, who does the work gratuitously to take an interest in the work, and I trust you do.

The Women's Board desire to call the attention of the young women to the Summer School at Northfield, Mass., for the study of missionary methods, July 25–August 2d; and the Experimental School at Chautauqua, N. Y., (with the hope that the latter will be permanent.) Don't

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Treasurer's Report for the Month of February, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Schools.	Med & For Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Lois Reed M'ClureFd	Junior Special	Parsonage	Ch'rch Ext	Minister'l Relief	Paymnt on Parsonage Loans	Received on Loan Investments	Conting'nt Fund	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for Aged People	Life Members'p	Bequests	TOTAL.
Allegheny	60 00	10 00	50 00	120 00	8 00	23 00			10 00		10 00										291 00
Argyle																5 00		5 00			10 00
Big Spring	5 00	18 00		35 00	5 00	10 00				13 00											86 00
Butler		18 00	98 00	6 00		10 00		10 00	5 00	5 00	5 00										157 00
Caledonia		15 00		8 00		6 00															29 00
College Springs		21 00	50 00	5 00		5 00		2 50													106 00
Colorado	5 00	8 00	60 00			9 00				7 50	2 50					7 00	7 00	7 00			118 00
Delaware						10 00										7 00		10 00			27 00
Frankfort		20 00		25 00	4 00																49 00
Illinois Southern	50 00	5 00	40 00	5 00				10 00													110 00
Iowa Northwestern		17 00																			17 00
Keokuk			67 50	18 00	3 00	3 00		4 00													95 50
Le Claire			11 21																		11 21
Monmouth	25 00	4 00	63 00																		92 00
Monongahela	65 00	400 00	600 00	188 00	54 00	155 00		41 00	70 00							27 50	6 00	2 00			1608 50
Oregon		6 00	42 00	11 00		4 00															63 00
Pawnee		5 00		10 00		4 00															19 00
Kansas City			7 75																		7 75
Sidney	25 00	20 00		22 00	5 00	19 00		5 00		4 00											100 00
Spokane	13 00	6 00	6 00																		25 00
Wheeling	25 00	56 00		76 00	5 00	13 00		6 00													181 00
Xenia	5 00							5 00													10 00
Boston, Mass., W. M. S.		10 00		10 00		20 00															40 00
Brockton, Mass., W. M. S		15 00		10 00		10 00															35 00
Brockton, Mass., Jr. W. M. S.	8 00							2 00													10 00
Cambridge, Mass., W. M. S.				10 00		10 00				5 00	5 00										30 00
Galt, Ont. W. M. S.		60 00		30 00							10 00										100 00
Jamestown, Pa., Jr. M. S.																2 60					2 60
Springfield, O., Y P. C. U.			30 00																		30 00
Mr. and Mrs. Geo. M. Paden, Pittsburgh, Pa.			50 00																		50 00
Warm Springs, Oregon, Miss Ella Montgomery					40 00																40 00
Warm Springs, Oregon, Rev. W. W. Gordon		50 00																			50 00
Interest on Investments		229 05																	40 95	90 00	360 00
33rd St., Church, Pittsburg, Pa.													325 00								325 00
Mt. Washington Church, Pittsburg, Pa.													40 00								40 00
St. Joseph Church, Mo.												104 75									104 75
Boulevard Church, Chicago Ill.												66 60									66 60
Runbeck Church, Iowa												250 34									250 34
Homestead Church, Pa.												100 00									100 00

Portland, Oregon, 2nd Church												53 00									53 00
Central Falls Church, R. I.													25 00								25 00
Everett Church, Wash												50 00									50 00
Latrobe Church, Penna												138 75									138 75
Topeka Church, Kans., 1st Church												50 00									50 00
Chicago, Ill., 5th Church												88 80									88 80
Springfield, Mo., Church												42 00									42 00
Totals	286 00	993 05	1175 46	589 00	124 00	311 00		108 00	85 00	34 50	32 50	944 24	390 00			49 10	13 00	24 00	40 95	90 00	5289 80

Received..................$5289.80

" .... 20.00 Life membership for U. P. Womens Ass.

For traveling expenses and outfit of Miss Nancy Hadley..................$400.00.

For Endowment fund of Junior Bed, Tanta Hospital.................. 30.00.

For Endowment Fund of Beds in Jhelum Hospital 499.05

Disbursed $7175.85

" ...... 10.00 for Life membership U. P. Women's Association of Mrs. S. McKee, Sparta, Ill.

MRS. J. B. HILL, TREAS., 5630 Bartlett St., Pittsburg, Pa.

MISS. E. D. BROWN, ASSIST. TREAS. 3501 Fifth Ave., Pittsburg, Pa.

fail to attend. You may obtain there the answer to all your "hard questions."

Yours in His service,

MRS. N. L. WALLACE,

Glenosborne, Pa. Sec'y Y. W. W.

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New Leaflets.

Facts and Figures of Woman's Work, 3c each or 30c a dozen; Danger in Designated Gifts, 2c each or 20c a dozen; Christmas for Little Chaps over the Sea, 3c each or 30c a dozen; Motherhood in Heathen Lands, 2c each or 20c a dozen; He that Provideth not for His Own (Home Mission), 2c each or 20c a dozen; From Within One Heart, (Mormon) 2c each or 20c a dozen; Our Duty to the Negro, 2c or 20c a dozen; Indian Wrongs and Rights, 2c each or 20c a dozen; Indian Characteristics, 2c each or 20c a dozen; Outlook on the Indian, 2c each or 20c a dozen: A few tried Ways, 2c each or 20c a dozen; Whose Is It, 1c each or 10c a dozen; Our Missionary Destiny, 2c each or 20c a dozen; Aims and Responsibilities of Woman's Board, 1c each or 10c a dozen; Does it Pay, 3c each or 30c a dozen; Will a Man Rob God, 1c each or 10c a dozen; Place of Prayer in Missionary Meetings, 2c each or 20c a dozen; Hester Armstrong's Way, 2c each or 20c a dozen; Serena's Offering, 2c each or 20c a dozen; Internal Revenue, 3c each or 30c a dozen; Choices, 2c each or 20c a dozen; Pleasures and Perplexities of Giving, 2c each or 20c a dozen; How to Conduct a Missionary Meeting, 3c each or 30c a dozen; Uncle Donald's Queer Feeling, 3c each or 30c a dozen; A Cotton String, 2c each or 20c a dozen; Polly's Potato Money, 1c each or 10c a dozen; The Sale, 2c each or 20c a dozen; An Angel in the Saloon 1c each or 10c a dozen; How We Saved Mary, 2c each or 15c a dozen; What One President Did, 1c each or 10c a dozen; Emma Barton's Alabaster Box, 2c each or 20c a dozen; Ingratitude, 2c each or 15c a dozen; Systematic Giving, 1c each or 10c a dozen.

JAPAN LITERATURE.

Dux Christus, 40c cloth, 35c paper; Boys and Girls in Sunrise Kingdom, 15c; Japanese Sketches, 10c; Historical Sketches, 10c; Report of Summer Schools, 10c; Japan, twelve lessons, 5c; Facts, Questions and Answers, 5c; New and Old Japan, 3c; Japan's Transformation, 3c; Women of Japan, 3c; Children's Work in Japan, 3c; Christianities Blessing, 3c; Taro Little Blossom, 3c; Home Life in Japan, 2c; Curious Things in Japan, 2c; Neesima Shimeta (Hero of Japan) 2c; How to use Dux Christus, 2c. (10c a dozen.)

From Month to Month.

Would You Like To Know?

That the United Study of Missions is to be taken up, the coming summer, at Chautauqua as well as at Northfield.

That the women of our India Mission intend erecting a surgical ward in Jhelum Hospital, in memory of Dr. Sophia E. Johnson.

That the missionaries of India have pledged the support of a medical missionary.

That the reports from the Mission in Altoona, under the care of Miss McMunn, whose work at North Fairmount, Cincinnati, was so successful, are exceedingly encouraging. In the six months of its existence,

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it has paid all expenses and has a small balance in the treasury.

That a mission among the foreign population has been opened at Gladden, Pa., with Miss Florence Shaw, of New Concord, Ohio, as missionary.

That Miss Lue Cooper White, of Bellaire, Ohio, has been appointed missionary to Johnstown, Pa.

That as a result of the recent special evangelistic services held at Miller's Ferry, Ala., 43 persons professed their faith in Christ, 25 of whom were baptized.

That the Freedmen's work is to be represented at Albany, Oregon, by Mr. N. W. Cotton, superintendent of the Prairie Mission farm.

That at the Albany Convention there will be an exhibit of work done in Freedmen's sewing schools; that there will also be an exhibit of Indian work, in charge of representatives from Warm Springs reservation.

That there is every reason to believe that the Thank-offering of 1905 will represent all parts of the church.

That a large offering is needed this year to help meet the great need in all our Mission fields.

That the Literature Secretary has 32 new leaflets and is ready to fill all orders promptly

Board of Directors.

February 21st, adjourned meeting was opened with devotional exercises conducted by the President; Mrs. E. M. Hill leading in prayer.

Treasurer reported the condition of the treasury and that the insurance policies from Du Boise were received.

Mrs. E. M. Hill reported attendance at meeting of Summer School committee, held in New York Feb. 8th. Special arrangements and accommodations are to be made for young women at the next School. Mrs. Hill was asked to present the work of Summer School, to young women, through the Magazine and church papers.

The Committee on United Study of Missions has asked that the subject be taken up at Chautauqua this coming summer and the request was granted.

Prof. Thompson, of Cooper College, was introduced and spoke for a few minutes in behalf of the College.

Freedmen's Secretary reported Knoxville Bible reader in Jan. made 88 visits and held 15 meetings. Several stations report supply of clothing short. Supt. of farm sent report and statement of account with tenants. Mr. Cotton was appointed to represent the Freedmens Industrial department at the Albany Convention.

In the Thank-offering department large orders for supplies are received daily.

Mrs. Nease was appointed to write "facts" for the Magazine for April, May and June.

Regular Meeting.

Regular meeting of the Board was held March 7th, the President conducting devotional exercises.

Treasurer reported receipts, disbursements and balances in the different departments for the month of February: receipts, $5,392 44; disbursements, $7 175.85. Concordia sent check for $20, to be appropriated according to decision of Board and on motion $10 was given to foreign general and $10 to Freedmen's department.

Finance Committee reported the interest of 12th Allegheny paid, also that 33rd Street, Pittsburg, had reduced loan by $400.

Committee on addresses reported many requests for speakers for March meetings.

Home Secretary reported the condition of the work in the Indian department. Read a letter from Miss Campbell and one from Mr. Gordon.

Freedmen's Secretary reported that Mr. Cotton would arrange to go to the Convention, and it was decided to have an industrial exhibit at the Convention, to be in charge of Freedmen's Secretary, Mrs. Elliott.

In the Foreign department the blanks of Miss M. Flora Keer, of Santa Anna, Cal., were presented and approved, and she was recommended to the Foreign Board for appointment to foreign work. in which ever field Board may designate.

One new life member received—Miss Eliza Giffen.

Parsonage Secretary stated that all legal requirements were complied with by Gladden congregation for parsonage loan and money had been paid. Moline, Ill., is about ready for their money. Stutgart, Golden, and Grennell will have papers ready in the near future, while at Rennerdale, Pa., plans are ready to be acted upon.

Thank-offering Secretary has issued a series of Thank-offering leaflets and a Responsive Service, which is largely used in our own Thank-offering meetings and which is being ordered by other denominations for similar use.

Magazine quarterly report read and adopted.

Mrs. Sam'l Yourd.

Mrs. Margaret Jamison Arnold.

The members of the Women's Missionary Society of the First Church, Pittsburg, desire to express their sincere appreciation of Mrs. Martha Jamison Arnold, who passed peacefully to rest on the morning of Christmas, 1904, and also to place on record a sense of her loss to our society.

It is difficult to sum up in words all that was lovely in the character of our friend. With cheerful courage and self sacrifice she gave herself to whatever service the line of duty pointed out. She possessed the charm of reserve, born of calm, inward strength, a warm loving heart seeking quiet and unobtrusive avenues for its expression. A loyal devoted friend, her memory is a legacy to all who loved her.

To the bereaved son and daughter we extend our sympathy, knowing that her loving companionship will be sadly missed in heart and home. Com.

Mrs. Mary Miller.

A tribute of love from the W. M. S. of Redding, Iowa, to the memory of our beloved sister, who was called home Dec. 14, 1904.

We bear testimony to her genuine Christian character. Her place in the society, prayer-meeting and church services was never vacant except in sickness. Her quiet, cheerful and loyal support of every good work in the society was an inspiration to us all, and she is greatly missed; but we bow in humble submission to "Him who doeth all things well."

We extend to her bereaved son and daughters our heartfelt sympathy in their great sorrow, and commend them to the Saviour who alone can give them the Comforter

Resolved, That expression of our love be placed on our records and that a copy be sent to the sorrowing family. By order of the society.

S. R. F. Harris.